

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

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NEW SERIES  
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## Who's Who and What's What

If your repentance does not lead to a new life, you had better go and repent again—in a different way.—G. P. White.

Mr. W. H. Bailey of Pleasant Grove in Panola County passed away recently after many years of faithful service to the church and his community. He had for all these years been an appreciative reader of the Baptist Record.

Pastor W. O. Carter had Dr. V. E. Boston with him in a good meeting at Bay Springs for twelve days. Both of these brethren report that the Lord blessed the church and community in spite of some hindrances. There were fourteen additions to the church, ten of them by baptism.

Maybe you have seen a little tot at the breakfast table reach for a biscuit before thanks have been returned. You doubtless said, "Wait a minute." And we might remember this when we go to God in prayer: don't begin by asking for something, but return thanks for what you have.

Foreign Mission Week at Ridgecrest, N. C., presents a good program August 11-18. Dr. Maddry will speak daily. He has recently returned from his round the world mission tour. Others on the program are Dr. J. B. Weatherspoon, Dr. W. O. Carver, Dr. George W. Truett, Dr. W. E. Denham and Dr. T. W. Ayers. There will be messages also from returned missionaries.

Here is a sensible word for preachers by one of their number, A. J. Moncreif, Jr.: "I am convinced that the new preaching (not in content, but in form) that emphasizes the vigorous, conversational style of address; that seeks to use only forceful monosyllabic words and clear diction gets across better. The factors of modern transmission of thought common to our life, such as the daily press and everlasting gradio broadcast, have set standards of clarity, brevity and speed in public address and the pulpit has had to meet them somewhat with its timeless message."

It was my good fortune to be back in the dear old Magnolia state again last week for revival services with my father, Dr. W. R. Cooper, Tylertown, Miss. W. A. Bell, Ruleville, Miss., brought some of the best revival messages we have ever heard. Naturally it was a pleasure to lead the music in the meetings for father. However, it was also a great privilege to lead the music in a church with so many cultured members, with one of the best choirs I have ever seen, and a splendid congregation to sing heartily. On a brief visit to McComb Dr. Mayfield was found busy with a great summer program. We continue to welcome the Record each week. Just before coming to Tylertown it was my good fortune to lead the music for our state assembly at Judson College, Marion, Ala., which is annually one of the best in the South. Our work at Southside is constantly blessing our lives.—W. L. Cooper, Pastor Southside Church, Montgomery, Ala.



PROF. CHESTER E. SWOR

One of the speakers at the Mississippi Baptist Assembly, Hattiesburg, July 7-12.

Brother Atley J. Cooper, now pastor at Fabens, Texas, is visiting friends in Mississippi and preaching while he is resting.

South Carolina Baptists will put on a campaign beginning January 1st and ending March 1st for \$300,000 for the two Baptist colleges in Greenville. Here's the defy to the depression!

Pastor C. C. Jones is this week preaching in the meeting in his church at Mendenhall. This church and the others at D'Lo and Macedonia where he preaches have asked him to hold his own meetings this summer.

The pastor of Morristown, Tenn., church recently received a package from an unknown person, in which were \$450.00 in bills. On the wrapper were typed the words: "Please have the church painted." "Brighten the corner where you are."

Shubuta, June 29—Last week marked one of the best weeks in the history of the Shubuta Baptist Church, when Reverend J. H. Street of Meridian, conducted a series of services in which the church itself was greatly revived. Besides the church services, classes of great inspiration to the young people were conducted by two state workers, Misses Wilds and Landrum. Miss Wilds taught a class of Intermediates, the subject being, "How to Study the Bible," and also conducted conferences on B. Y. P. U. Methods with a nearby church each afternoon. Miss Landrum taught a class for the W. M. S. on "Stewardship Parables of Jesus," and a class of Juniors on "Trail Makers," besides conducting a class at Oak Grove on "How and Why." An interesting feature of the meeting was an all-day Young Peoples' Rally for the whole county, at which both state workers gave inspiring talks. There were three additions to the church, all for baptism.

Some of the writers of modern fiction, including those whose product is used in the movies do not seem to know the difference between a scene and the obscene.

Brother G. H. Suttle is making his home temporarily at Senatobia with his son. He preaches next Sunday for Pastor H. L. Martin who is with Pastor D. O. Horne in a meeting at Monticello.

Dr. H. M. King of Jackson assisted Pastor W. B. Abel in a meeting at Poplar Springs Church, Meridian. There was a good attendance, good singing and fine spirit in the meeting. Thirteen were added to the church, nine of them by baptism.

We are in receipt of a copy of the Southern Baptist Convention Annual for 1935. The proceedings of the Convention in Memphis are given, with reports of all the boards and committees. All of these are exceedingly valuable, as they are the condensed history of our work and outline something of the work for the future.

Dr. J. W. Cammack says that the South Carolina Baptist Hospital recently accepted a gift of \$2,000 from the city council of the city of Columbia, and that "Virginia Baptists have been engaged in kindred enterprises in connection with the state for several years." What was that we used to hear about "people living in glass houses." When Baptists begin to drift anchor the world is in a bad fix.

We have recently read the little book, "The Shantung Revival," published by the Baptist Publishing House in Shanghai, China. It is made up of reports by eye witnesses of what has been going on in the great awakening among Christians, and the saving of the lost in Pringtu Province. This is in Northern China, between the cities of Shanghai and Peiping the old capitol of the empire. Our Baptist churches have had an apostolic and pentecostal outpouring of the Holy Spirit upon them. They do not hesitate to talk about being filled with the Spirit or baptized in the Spirit. They are not afraid to say that modern miracles like those recorded in the Acts of the Apostles are being repeated in China today. We do not know of anything that our preachers and church leaders today need more than just what is being experienced in China. And we hope our people, particularly the preachers will get this little book (which costs only fifty cents) and read it through and take it in. It will greatly stimulate faith. You need not be driven away from the truth by what some people call extravagances and excesses. The manifestation of the power of God in North China today is what was meant to be the normal condition in the churches. And we are powerless in the fact of present conditions because we have not the fulness of the Spirit of God. This revival began in searching the scriptures, which in turn searched their hearts. It has been accompanied by prolonged and agonizing prayer. We who have the form of godliness but deny the power thereof need to learn from these Chinese. You may get the book from the Baptist Book Store for 50c.

Mississippi Baptist Assembly July 7-12 At Miss. Woman's College, Hattiesburg



## Sparks and Splinters

About 4,000 Russian refugees are now imprisoned in France because being ordered to leave the country they had no where else to go.

Dr. Geo. W. Truett, Ex-Governors Pat Neff and Dan Moody and Bishop Boaz will campaign the state of Texas to keep the dry provision in the constitution; voting August 24.

Southern Presbyterians at Montreat after hearing a representative of the Federal Council of Churches voted promptly and overwhelmingly against having any part in it.

It is said that the Water Valley church has given Pastor J. M. Metts a four months' leave of absence which he will spend in the mountains of North Carolina recuperating.

The "war to end war," which we heard so much about 20 years ago, seems now to have been transferred to the college campuses, where students are taking up the fight for peace.

Baptist Conventions, both Northern and Southern, expect to meet in St. Louis next year, with a Sunday between them. The Northern Convention plans to go to Philadelphia in 1937.

If the disaffected element in Mexico are attempting by bombing the U. S. embassy to secure the removal of Josephus Daniels, the answer of this country would properly be "No ambassador at all."

The fortieth anniversary of Dr. Johnston Myers' pastorate in Chicago was recently celebrated by Immanuel Church. He has been fifty years in the ministry, ten of them in Cincinnati. A purse of \$4,000 was presented him which was said to be quite appropriate as he had laid nothing aside.

A Presbyterian minister writing of the meeting of Southern Presbyterians at Montreat, N. C., recently, said, "We are ready to argue the claim that no other body of ministers in America would show a higher percentage of Rotary buttons and Phi Beta Kappa keys than this group at Montreat last week, but somehow they seemed little kin to the band that went out in 29 A. D. under the power of Pentecost." This is a good idea for the brethren who are trying to "standardize the Baptist ministry by educational classification.

Carroll Hamilton has returned as pastor of the Skene Baptist Church. He resigned the work there almost four years ago to attend the Southwestern Theological Seminary at Fort Worth, his home town. During the time he was there he was pastor of two churches, the Oakhurst Baptist and the Fostepco Heights Baptist. He has been on the field for two Sundays and reports that every phase of the church life and activity is shaping up in a splendid way. Bro. Hamilton is a 1931 graduate of Mississippi College and during the 1930-31 term was Mississippi B. S. U. President. He was licensed and ordained by the Turner Memorial Baptist Church of Fort Worth of which church Rev. D. Wade Smith, former State Board Evangelist, is pastor. Welcome to our fellowship.

Our people are studying what the candidates for governor are having to say these days and rightly so. But there is one issue that stands head and shoulders above all the rest. Who will commit himself to rid Mississippi of the liquor business? The other issues are unimportant compared with this one. What will the gubernatorial candidates say on this question? It is not enough to say, "I am dry," or "I am a prohibitionist." That covers too much territory and says too little. Mr. Candidate, will you help the foes of liquor and the friends of righteousness to make the sale of beer illegal in Mississippi? Everybody who knows straight-up knows that the beer business is a smoke screen behind which the sale of hard liquor is carried on, and has started our state on the way to the dogs.

Dr. A. U. Boone of Memphis is summer supply for First Church, Owensborough, Ky.

Telegram from Pastor R. D. Pearson says: "Macon church celebrating centennial June 13th. Inviting you and all; Come."

Beginning July 7th Dr. Selsus E. Tull of Middlesboro, Kentucky, will assist Dr. J. P. Harrington of the Parkway Baptist Church of Jackson, Mississippi, in a revival.

The First Baptist Church of Middlesboro, Ky., of which Dr. Selsus E. Tull is pastor closed a great revival on June 23rd with 57 additions to the church. Dr. Otto Whittington of the Immanuel Baptist Church of Little Rock, Arkansas, was the evangelist for this meeting.

Dr. J. H. Franklin was elected president of the Northern Baptist Convention for the coming year. He is a native of Virginia, was years ago pastor of First Church, Colorado Springs, later Foreign Mission Secretary of Northern Baptists and President of Crozer Seminary.

A widely traveled Christian business man recently observed: "Have you noticed how many are asserting that America needs a spiritual awakening? And have you noticed how many of our church groups and religious leaders are talking sociology and economics and politics?" —Ex.

The old fable of the wolf that picked a quarrel with the lamb for muddying the water, when the lamb was in fact not muddying the water but standing in the stream below the wolf, comes easily to mind in the trouble Italy is making with Abyssinia. Now the Italians come out plainly and say they mean to dominate the African country. Judgment day is coming.

Miss Anna Vera Cameron will be married the first week in July to Rev. Burgess Riddle, pastor in Orange, Texas. Miss Cameron has for the past few years been one of the efficient state Sunday school workers, and has a host of friends over the state who will regret to give her up to Texas, but will wish for her abiding and abounding joy and usefulness.

Southern Baptists have been laboring in Roumania for about fourteen years. There are now 58,277 church members in the Baptist churches. Last year there were 6,050 baptisms and \$55,000 contributed to all causes. Most of these results however are not attributable to the work of missionaries supported by Southern Baptists, but are due to the work of the Roumanian Baptists themselves.

We regret our inability to accept the invitation to attend the fiftieth anniversary of the church at Union. Pastor M. A. Davis writes that a good program has been arranged for an all-day service July 7. Many former members and pastors are expected. Former Pastor G. O. Parker will preach in the morning and a historic pageant will be presented in the afternoon. Dinner will be served by the church and community.

The report of the committee on social action was read before the Northern Baptist Convention. Three motions in one were made, (1) to receive it (not adopt it) (2) to continue the commission, (3) and that the report be made available for study in such churches as desired it. Our Northern brethren seem to be almost as cautious as their Southern brethren in this matter. We hope to give something of a synopsis of the report later.

The Central Mississippi Preachers' Conference will hold its monthly meeting at First Church, Jackson, July 8. The program includes devotionals by R. A. Eddleman, Blunders of Preachers by P. I. Lipsey, How to Prevent Lynching by W. A. Hewitt, Government Aid to Students in Denominational Colleges by B. H. Lovelace, Can We Prevent Women Smoking by R. L. Wallace, Preaching To Children by W. H. Morgan, Who Should Write and What To Write for the Denominational Paper by W. T. Lowrey, What Books a Preacher Should Read by M. O. Patterson, Preachers' Vacation by H. M. King, General Discussion, Adjournment at 12:30.

What you are going to do is not news. And if you wait too long after it is done, it will cease to be news. Serve it hot.

Hugh Brimm with a group of Baptist students is leading in an evangelistic meeting in First Church, Columbus, this week.

Pastor Jack Bridges resigns at Corinth to accept a call to Zebulon, Ga. We are sorry to lose him from Mississippi and can cordially commend him to the Georgians.

The Senate Committee seems agreed on a schedule of taxation for incomes of individuals and corporations. But unless they include "gifts" and inheritance taxes, there will be a very large leak at these points.

Denver, Colorado, is showing some slight signs of waking up to the dangers in the liquor business since an officer while so drunk he didn't know what he was doing killed a young man who was taking him home after a carousal. Now the police chief says if any officer has the smell of liquor on him he is "subject to dismissal."

The Baptist Message brings the information that since the repeal of the eighteenth amendment the Northwestern National Life Insurance Company reports an increase of 149 per cent in the number of people under 30 years of age whose application for insurance has been rejected because of drinking habits. What a price we are paying for repeal!

Mussolini flings aside all pretense of justifying a quarrel with Abyssinia and now tells the world that Italy needs that country for expansion and that "this is a day when men who can rule should rule . . . and I cannot turn back on my commitments." If the League of Nations was good for anything it would take this international buccaneer by the back of the neck and the seat of his trousers and toss him into the middle of 500 B. C.

The argument that Mussolini has as much right to take Ethiopia as other nations had in the past to take possession of weaker countries is saying that no wrong doing should be stopped, nor any injustice corrected. It is the doctrine of might makes right, and that nobody has any right to ownership of anything if a stronger man can take it away from him. The world has operated under the devil's laws long enough. It is time that the idea of righteousness and justice should get into men's heads. "The times of your ignorance God overlooked, but now he commandeth all men everywhere to repent, he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

One reporting the Northern Baptist Convention recently in session at Colorado Springs says of the proposed "Ministers' Council," that all matters of regimentation and standardization were removed from its constitution. It is not exactly certain what this means, but it looks in the right direction. Some of our Baptist people are enamored, not to say obsessed, with the notion that some general and central control ought to be placed and exercised over the churches to prevent them from ordaining unsuitable men. For our part we are willing to trust a Baptist church any time in preference to a general council. Of course some of them make mistakes, but we haven't heard of the churches setting up extra scriptural qualifications as some of these general committees undertake to do. What has a convention got to do with ordaining preachers anyway? That is the business of a church, and other churches don't have to have one such ordained unless they want him. What we need is the presence and power of the Holy Spirit in the churches and less meddling from without. But be sure you are governed by the Spirit and not by contrariness. A number of Northern Baptists (possibly some elsewhere) have wanted to have an educational aristocracy for preachers, and they want to tell you where to get your education, and what sort it ought to be. This tendency seems to have received a check at the Northern Baptist Convention.

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# A WORD OF TESTIMONY FOR THE BAPTIST BIBLE INSTITUTE

Missionary P. H. Anderson, Graves Theological Seminary, Canton, China  
(At present in New Orleans, La.)

In January, 1915, I visited southern Louisiana in the interest of the Judson Centennial Campaign, speaking in the churches in and around Alexandria, Baton Rouge, and New Orleans. In my memory, connected with those experiences, two impressions stand out in bold relief. First, the weakness of the Baptist cause in southern Louisiana. Second, the demand then being made by the pastors here that a Baptist School of the Prophets be established in New Orleans to meet the demands of this great mission field.

The Baptist cause was very weak here twenty years ago. I realized it as I presented to the churches the claims of foreign missions. I became conscious of the fact, too, that in this section of our Southern Baptist territory we had a real mission field. The struggling Baptist churches here were facing missionary problems as difficult as those we faced in China, though Southern Baptists did not then realize the magnitude and seriousness of these problems.

In coming back to southern Louisiana, after a period of twenty years, it is interesting to note the great progress Baptists have made. The Baptist leaders here may be sensitive to the difficulties, and may sense a hard pull ahead; but the situation is really very encouraging. In January, 1915, in what is now the New Orleans Baptist Association, there were five Baptist churches. Today there are twenty-three. Doubtless the increase in membership, in financial contributions, and in church activities, has been in like proportion. It is a striking fact, that though the First Baptist Church of New Orleans was organized in 1845, eighteen of the twenty-three now composing this association have been organized since January, 1915.

This Baptist progress has run parallel with the Southern Baptist Convention's enlarged program in New Orleans. The Baptist Bible Institute was opened in 1917, and the Southern Baptist Hospital in 1926. These two institutions have rendered a great service here, which service has borne spiritual fruit in the establishing and growth of the churches. But I am giving my testimony now for the Bible Institute.

The Baptist Bible Institute is opening up a new center for discovering and training recruits for the Baptist ministry. Thirty-five years ago when Dr. B. H. Carroll's great plans for establishing a Baptist Theological Seminary for the Southwest were taking shape, Dr. J. M. Carroll, after careful investigation, and with his usual thoroughness, made the announcement that in all the schools for higher learning in America, excepting a few which were for purely technical training, such as military schools, at least fifty per cent of the students of each school came from within a radius of a hundred miles of the location of the school. He argued from this that a Baptist Theological Seminary located in Texas would open up and develop in the Southwest an entirely new constituency for the ministry. His contention has been more than verified in the history of the Southwestern Seminary. This contention is being demonstrated also by the Baptist Bible Institute. Of the 170 students regularly enrolled here last year 87 were from the states of Louisiana and Mississippi. This does not take into consideration the 21 night students, all of whom are from New Orleans. The Baptist Bible Institute is discovering and training a group of men and women, the great majority of whom would be neither discovered nor trained by any other seminary.

If it were merely a matter of providing more recruits for the Baptist ministry, this work of the Bible Institute might not seem justified. This, however, is not the whole issue. In the very ministry which it is discovering and training, the Bible Institute is sending forth a group

of the Lord's servants who are peculiarly fitted to proclaim the gospel in this special mission field. The men and women who are discovered and trained here; who are familiar with this field, and are not afraid of its difficulties, upon whose hearts rests in a peculiar way the burden of the salvation of this people; these are the ones who are already bringing to pass great things for the Lord here, and greater things than these will they do. Perhaps it is my own missionary viewpoint, clarified by years of experience and observation in China, which has enabled me to see the importance of this indigenous principle.

The Baptist Bible Institute is manifesting a spirit which is bound to win. It is different from what I expected to find. I knew something of the burden of debt hanging over the Institute, which tends to be oppressive. I expected to find here a discouraged group, who were hoping for the best, but preparing for the worst. This does not, however, in any sense represent the spirit of this institution. I have seen nowhere greater faith, or more earnest consecration, than I have seen here. There is a deep conviction here that the Bible Institute is of the Lord; that it has a mission of profound significance for the Lord's kingdom; that the Lord will lift all burdens and deliver from all hindering difficulties; and that the responsibility resting upon the Institute is to be loyal to its great Founder and Leader. Such a spirit is bound to win. It is already winning, and it will go right on, as from victory unto victory.

As Southern Baptists become better acquainted with the spiritual needs of this great section of their territory, and with the spirit and life which the Bible Institute is manifesting here, their support of this institution will be happy and generous.

—BR—

## SPURGEON, ON WORSHIPPING TRULY IN THE TRUE CHURCH

By Rev. A. Cunningham-Burley  
Putney, London, England

—O—

"How often I have felt as if I were compassed with the solemn grandeur of a temple, in the midst of the pine forest, or on the heathery hill, or out at night with the bright stars looking down through the deep heavens, or listening to the thunder, peal on peal, or gazing at the lightning as it lit up the sky! Then one feels as if he were in the temple of God! Afar out on the blue sea, where the ship is rocking up and down on the waves' foam—then it seems as if you were somewhere near to God, —amidst the sublimities of nature. But what then? All these objects of nature he has made, and they are not a house for him. He spake, and they were created. "Earth be," said he, and up sprang the round globe in all her comeliness. He had but to say it, and she was decked in her green mantle. He had but to speak it, and sun and moon shone forth in all their glories. What then shall we think of building a house for God, when even the heavens are but his throne and the earth is but his footstool? The notion, brethren, that there are some places peculiarly sacred will, however, cling to people's minds; even those who call themselves Christians are prone thereto; yet it is a most wicked notion, I verily believe, and full of mischief. I am sometimes up on the Alps amidst the glories of nature, with the glacier and snow-clad peak; I am in the open, and I breathe the fresh air that comes from the ancient hills, but you tell me that there I am on "unholy ground"! Stands there, hard by, a little place, painted in all gaudy colors, in honor of a woman—blessed among women—it is true. I step inside, look round, and behold, the place is full of dolls and toys! Am I to be told that this is God's house inside and that outside thereof it is not God's house? It seems monstrous! How can any rational man credit it? Look into a little shell, full of "holy water." Go outside,—and use the foam-

ing waters sparkling in the cascade or coming down from the clouds, and they say "There is no holiness in that"! It's a wicked notion—wicked, I say—to think that your four walls make that place holy, and your incantations, and I know not what, consecrate it. But, when God is outside there, with the storm and the thunder, the rain and wind, it is not holy. Oh, sirs, I think the outside is the holier of the two! For my part, I can worship best there, and love God, and think of him as being nearer to him there, than I can within. The superstitious notion which makes people think that if they go at particular times to these places, and go through certain actions, they have done service to God, leads them to forget, if not altogether to disclaim, God at ordinary times, and in common circumstances. Their God is a local God, and his worship is local. So we see men, when they have gone through the ritual, go back to revel in their vanities, and to repeat their sins. A change of heart they do not care about: they were regenerated in baptism. To be taught the way of God more perfectly—what does that matter? Were they not confirmed? To live upon Christ and feed upon his flesh and blood in spirit and in truth—that is nothing. They have had the bread and wine at the Communion: will not that suffice? The whole thing generates formalism, and eats out the soul of true piety. Howbeit, the religion of Jesus teaches me that I am always to worship; that family prayer is as good and as much accepted as the prayer in the great congregation; that I may pray in private; that every hour, and not merely at some canonical hour, I ought to pray; that

"Where'er I seek him he is found,

And every place is hallowed ground;" that the Lord will bless and accept me, and press me to his heart as his own dear child, wherever I am; for in my Father's house are many mansions, and God's grace is not here or there, but everywhere that the true heart seeks it."

—BR—

## SPURGEON AND THE CONVERTED DRUNKARD

By Rev. A. Cunningham-Burley

—O—

Spurgeon's soul-saving ministry was far reaching in its results. All kinds of notorious sinners were brought to God through the Tabernacle services. To one of these Spurgeon once made public reference:

"There has lately passed away from our midst on this side of the river one who in his earlier days knew the curse of drunkenness, but was led by hearing the gospel to seek and find a Saviour, and so to escape from the bondage of an evil habit. He became a Christian temperance man, devoting himself, I was about to say, every day in the week, to the cause, for I think he did so; all his spare time was spent for that sacred purpose. He has lately passed away, but not without having enjoyed a reward from his God. When I used to look into the face of our friend Mr. Thorniloe I felt that he had received a full return for casting himself upon the Lord; for the joy of his heart shone in his countenance, and delight in his work caused it to be his recreation. O drunkard, if you could become such as he was, total abstinence would be no trial, but a pleasure! O idle professor, if you would be as diligent in serving your Lord as he was, life would be music to you."

—BR—

Our readers have seen the group pictures of the Chinese Sunday school classes meeting in First Church, Cleveland, Miss. Pastor Eavenson writes that nine have recently professed faith in Christ, and seven men have been baptized. Others are on the way. Dr. Eavenson says, "They are the first fruits of this work on which God is putting the stamp of His approval." He makes request that you share in this work by praying earnestly for them. Not all of these Chinese live in Cleveland. They come together from nearby towns.



# Editorials

## SHAKING RED RAGS

It is not easy for people to sit down and study out seriously the truth about points in dispute, and calmly arrive at the truth. But it is a very necessary thing if we mean to discover the will of God and follow it faithfully. We are just now at a time in our denominational life and thinking when Southern Baptists need to do some sober thinking. We need to free ourselves from fear of man and address ourselves to discovering the way we are to travel.

We have specific reference now to the discussion of the question of what we ought to do in the matter of what is called the social application of the gospel. It is well that the brethren are discussing this question. Nearly every Baptist paper has something to say about it, favorable or unfavorable—or non-committal. Some are trying honestly to find the will of God, while some seem to be confusing the issue by calling ugly names.

It will not help us to arrive at the truth to be shaking a red rag indiscriminately at everybody who pleads for conditions more favorable to Christian living, and more in accord with the spirit of Jesus and the teaching of the gospel. To raise a raucous cry of "social gospel" against anybody who pleads for the rights of the poor or oppressed is far removed from the words of the prophets both of the Old and New Testaments.

The truth of it is long before we heard anything pro or con about a "social gospel," there were people who were advocating it and working and fighting for it with might and main. Some of these who are now rousing the rabble by raucous cries of "social gospel" were foremost in the fight for prohibition, which is nothing less or more than a veritable "social gospel." Just look around you and see if it isn't so.

The thing for us to do is calmly to consider what measures as Baptists and Christians we are willing to advocate, what responsibility we are willing to assume to make the world a better place to live in, and conditions more favorable for making Christians and leading the Christian life. We won't come at the truth of this matter by waving a red rag.

A red rag may be a good thing in its place. It may warn of danger. But the purpose of its use in this case is to provoke prejudice and prevent men's thinking soberly. It is the device that the Spanish bull fighter uses to enrage the bull.

If some one says there are more important things to do than looking after social service, there will probably be no dispute on this matter. To save men from sin, to get them into the kingdom of God now, and make sure that they have an eternal home in heaven is our prime business. And the preaching of the gospel is our essential agency. But that doesn't mean that it is a sin to sing in church, or that it is a violation of our trust to have a church house or to have comfortable seats for people to sit on. Nor does it mean that it is a sin to seek for justice in the courts for the oppressed, or a square deal for the man who is in rags, or equal opportunity for all men to attain their best, whatever race or class they may belong to. These things ye ought to do and not leave the other undone.

Rev. Merrill D. Moore, pastor First Church, Newport, Tenn., and formerly of the First Church, Selma, Ala., was operated on at the Baptist Memorial Hospital, Memphis, Tuesday, June 25th. This operation will necessitate brother Moore being in bed for two months. During his absence from his work, his brother Rev. John A. Moore from Tupelo and the Louisville Seminary, is serving the church as stated supply.

## A REAL DANGER

Elsewhere we have a word to say about the "red rag," and intimated that it does come in handy as a danger signal. Now we want to indicate a place where there is a real danger. We do not believe an instant in substituting what is sometimes invidiously called a "social gospel," for the preaching to individuals the necessity for repentance toward God, and faith in the Lord Jesus Christ, which produces a new creature and leads to a new life.

And we do believe that with some people, with some preachers and some missionaries, and some who advocate rethinking missions, this very thing has been done, or is being defended. We do not believe that on a foreign mission field emphasizing the social applications of the gospel will do any great amount of good. What our missionaries need to do there and have to do is lay the foundation. They need hardly preach anything save Jesus Christ and him crucified. You have got to make new creatures before you can make a new social order. You can't make Christian conditions out of un-Christian men. You can't build a steel structure out of pigiron—not until you have made steel out of the pigiron.

We believe there are men on the foreign field and men at home who have lost faith in the gospel of Jesus Christ to change a man from a sinner to a saint. They don't know the gospel. They have not the knowledge of God. Some who have gone as missionaries to China have confessed that they are powerless and helpless in face of the blackness and blankness of heathenism. They have nothing that can destroy the works of the devil and build anew the kingdom of God. In their helplessness and impotence they turn to some form of social service. They substitute philanthropy for the kingdom of God, and try to convince themselves and others that this is the kingdom of God. They turn to hospitals and schools and modern agriculture and building good houses and try to transplant western civilization into a heathen soil. This is a sad perversion of Christianity.

But foreign fields are not the only places where such ideas and people are found. There are people in our own land who know nothing of the power of the gospel to make a man a new creature, and so they simply undertake to improve his environment. We heard a Scotch preacher once say that he had a little private lighting plant which quit working. He called in an electrician who examined it and reported to him that it wouldn't never do to light his house; it wasn't strong enough for that. But he could use it to "ring his door bell." About all it was good for was to make a noise.

Perhaps we ought to be grateful that some people have enough religion to do a little philanthropic work. Grateful but not contented. Their battery is getting weak and they can't do the primary work of the gospel. And the probability is that it will ere long become too weak to do the secondary work. But the religion that is strong enough to change men's natures and fit them for heaven, will also be strong enough to fit them for living and service here and now in this world. A mere social gospel will not save a soul. But the gospel of Jesus Christ preached to and accepted by the individual will help him to make a new world.

Stetson University is preparing to build a new \$50,000 dormitory to accommodate the increased attendance of young women, to be ready by the opening of the fall session.

Durant church has just completed a successful B. T. U. training course. Pastor W. R. Haynie welcomed seven new members the first Sunday in June. He will assist Dr. W. T. Lowrey in a meeting in West beginning the second Sunday in July. The church at Durant has given over \$82.00 a month to the Cooperative Program the first six months of 1935.

## ATMOSPHERIC CHRISTIANS

There seem to be some plants whose life is drawn exclusively, or nearly so, from the atmosphere. They have no roots; they do not draw their sustenance and life from the soil, but live by absorbing something from the air around them. We have never seen one of this kind that was of any particular use, and their life is not vigorous; they "live at a poor dying rate," but they manage to subsist.

And there are some people who are church members, and in a general way call themselves Christians, who subsist much in the same manner. They are not what Paul calls "rooted and grounded." They grew up in a general Christian atmosphere. They absorbed a good many Christian ideas and possibly some Christian ideals. They would rather be thought of as Christians; certainly they don't want to be classed as heathen. But they have no personal convictions; they do not draw their life from personal knowledge of or faith in the Lord Jesus. They are not bad people. They are decent in their manner of life; they would not be offensive in their views. That might be bad manners too. They would rather be classed as liberal.

They manage to survive in a Christian atmosphere. If they were in a pagan atmosphere; well that would be different. They would have nothing to support them. Deep conviction about anything, that would hardly be nice and agreeable. Religious enthusiasm or concern about the lost, that would border on the fanatical. We wonder what these people would do when sorrow and hardship came; when misfortune befalls them.

Surely the testing time is coming, coming to all of us. What will we do when the flood waters rise, when the winds strike us like a tornado. Surely the man that is not "rooted and grounded" will fall before the blast.

Paul prays for the Ephesians "that Christ may dwell in their hearts through faith, to the end that ye being rooted and grounded in love, may be strong to apprehend what is the breadth and length and height and depth." He makes it plain that taking root will depend first of all on Christ dwelling in their hearts through faith. It must be a matter of personal and individual experience. If there is no personal dealing with the Lord Jesus Christ, there can be no depth, no abiding assurance of the truth, no permanence of life. No man can live the Christian life by dependence solely on living in a Christian atmosphere. He must be rooted and grounded in the love of God.

If he is rooted and grounded he may then grow like a tree and apprehend what is the height and depth and length and breadth, and know the love of Christ which passeth knowledge, and be filled unto all the fulness of God.

Every once in so often it has to be repeated that we do not publish anything sent in unless we know the name of the sender.

Resolutions of evangelism passed by the Northern Baptist Convention recognize evangelism as the supreme task, and a spiritual awakening as the supreme need of the hour. They say, "A new world begins with a new heart and urge a renewed consecration to the program of the Great Commission and to the proclamation privately and publicly of the Gospel of Jesus Christ."

The meeting at Davis Memorial Church, Jackson, closed Sunday. Brother Bryan Simmons preached for nearly two weeks. It was helpful in every way. There was a good attendance and the church built up. There were 27 additions to the church, 23 of them by baptism. Brother Jack Cranford, Jr., son of the pastor led the music. Congregational and special music was of great assistance in the meeting. As everybody knows, brother Simmons preached the gospel in great power.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### A DAY FOR BUSINESS

Business is not the only reason for giving a day during the session of the State Convention for the business affairs of the Convention, but such a program will give ample opportunity for the brotherhood to express themselves, and to arrive after deliberation at a conclusion which should be agreeable to all. Heretofore there has not been sufficient opportunity for expression. Complaint has been made that in the issuance of our bonds that only a few people did the talking. Dr. J. B. Gambrell said: "If you will let Baptists talk, they will talk themselves together." We should at least talk long enough to cause us to work together.

### WHERE ARE THE TEN?

The Handbook of 1933, prepared by Dr. E. P. Alldredge of Nashville, showed 595 so-called missionary Baptist churches in Mississippi as having given nothing to mission, education and benevolent work. The same report shows 68 per cent of the membership as having given nothing for these interests. A change similar to that which came about nearly 115 years ago would be exceedingly helpful to Kingdom interests. The Hardshells and the Missionary Baptists divided. Some thought at the time that it meant an end to the Kingdom work, but in 20 years time the membership of the missionary wing had increased by 126%. It would have been impossible to have accomplished as much in mission work had this division not come about.

As a matter of fact, some changes are taking place now similar to those changes of more than a century ago. Churches are dividing and forming separate organizations. They are dividing on a mission question just as formerly. To be sure it would be much better for them to remain together and give as a body. But those who want to give are hindered by those who will not give. Those who will give should not be hindered by those who will not. They should not be compelled to carry so much dead weight.

### BAPTIST BOOK STORE

The Baptist Book Store in Jackson, Mississippi, is still a denominational enterprise. It is a great asset to the denomination. It is owned now exclusively by the Baptist Sunday School Board of the Southern Baptist Convention. But the Sunday School Board, in addition to distributing the best literature, makes large contributions to the Kingdom work throughout the South. It has increased its contributions to the work in Mississippi this year by \$1,000.00. The appropriation for Mississippi this year is \$5,200.00 as against \$4,200.00 for last year. When supporting the Baptist Book Store at Jackson, Mississippi, you are helping the work of the Kingdom throughout the State and throughout the Southern States. At the same time, you are showing appreciation by your cooperation. The Book Store is now managed by Miss Pauline McCardell and Miss Lorine Herring.

Northern Baptists by resolution urged that for all races and minority groups equal economic and educational advantages be made available, also equal opportunity in securing work, housing facilities and accommodations in public places. They support anti-lynching legislation; and urge that "Baptist Conferences and Conventions be held in cities where accommodations may be made available to all delegates without racial discrimination."

### STATE AND HOME MISSION WEEK

State and Home Mission Week at Ridgecrest, N. C., comes on August fourth and runs to the tenth. Each day will be a full day and full of interest to all our Baptist people. Bugle call sounds for breakfast at 7:30 a. m.; worship 8:30 to 9:00; conferences from 9:15 to 10:45; missionary messages from 11:00 to 12:30. In the afternoon there is a conference from 4:30 to 5:30.

In the evening there is a vesper service from 7 to 7:45 and a missionary message at 8 o'clock. Among those scheduled to bring missionary messages are the following: Dr. J. B. Lawrence will speak on (1) Taking Christ Seriously, (2) Preaching Christ from Jerusalem, (3) Christ for Our Neighbor, (4) Christ and the Man without a Chance, (5) Christ and Group Justice, and (6) Christ the Hope of Our Land.

Dr. W. E. Denham will conduct the vesper service for six evening services.

Among the conference leaders are Dr. Chas. A. Jones of South Carolina, Dr. J. W. Beagle of Atlanta, Mrs. Una Roberts Lawrence, Rev. Noble Beall, Dr. Jas. W. Merritt of Georgia, Dr. M. A. Huggins of North Carolina, Dr. J. F. Plainfield of Florida, Rev. G. Lee Phelps, Dr. Edgar Godbold of Missouri, Dr. C. M. Brittain of Florida, and Dr. M. N. McCall of Cuba.

There will be a sermon by Dr. E. A. Fuller of Atlanta. There will be missionary messages by Dr. J. D. Freeman of Tennessee, Mr. B. M. Calloway, Dr. R. T. Pollard, Dr. J. T. Watts, Rev. M. K. Cabbie, Dr. R. B. Gunter of Mississippi, Dr. S. F. Lowe of Atlanta, Dr. Edgar Godbold, Rev. C. W. Stumph, Dr. B. L. Bridges, Dr. Andrew Potter, Dr. Walt N. Johnson and Dr. J. Howard Williams. If you wish a copy of the program write to Dr. R. B. Gunter.

### WHAT HILLMAN STANDS FOR

In a chapel service before the session closed an acrostic was decided on and the seven words were put on a poster as an aim of Hillman College and the students. It is as follows:

Honesty  
Integrity  
Loyalty  
Love  
Morality  
Altruism  
Nobility

Northern Baptists in convention urged the ratification of the child labor amendment to the federal constitution; also an amendment which will require a popular referendum before war can be declared which would require soldiers to be sent abroad. They also favored legislation which will take away private profit out of war.

Pilgrim Rest Baptist Church, Church Point, La., will begin a revival meeting on Sunday, July 7th. Rev. W. H. Sims of Shreveport will preach and brother Bill Towns of Mansfield will direct the song services. Our church is in the heart of the south Louisiana mission field and under the shadow of the Acadia Baptist Academy. We have on this field an unparalleled opportunity for service and the church a tremendous responsibility. We covet the prayer of Mississippi brethren for a great out-pouring of His Spirit upon our church, school and this great mission field.—J. N. Miller, Pastor.

### Blue Springs:

Stopping in Blue Springs for a few minutes, Postmaster S. H. Speck gladly introduced us to some of the people nearby. Results, 6 subscribers in 20 minutes. BUT we saw them one by one.

### Any Other Pastor Can Do Better If—

During the week, we were privileged to enjoy the hospitality of brethren and sisters O. T. Ray, S. T. Bigham, R. H. Furr, J. W. Winter, M. L. Shannon, Levi Cox and R. S. Pitts.

## LET'S GO

By A. L. Goodrich, Circulation Manager

### GOING PLACES

The week of June 23 was spent in Pontotoc County where 10 churches were reached in an associational mission institute, led by Dr. Crittendon; seven workers reached almost every nook of Pontotoc County.

#### Zion:

More than 100 hundred years old, this church still stands as one of the best country churches in Pontotoc County. The crowd was smaller than usual due to a funeral in the community but that gave the visitors a good excuse to forget about reducing. As usual, when asked (personally) (one by one) many people were glad to subscribe for THEIR OWN Baptist paper.

#### New Prospect:

After enjoying a delightful supper with our old friends, Elmer Caples and wife, we found a full house awaiting us at New Prospect where we were happy to stress stewardship. As ever, they were glad to subscribe for THEIR OWN. We were overnight guests of brother R. A. Stafford.

#### Cherry Creek:

Noted as the church where Dr. Gambrell was converted, Old Cherry Creek greeted us with a good crowd, a good dinner, good attention and a good response to THEIR OWN Baptist paper.

#### Furrs:

Another good crowd, anxious to learn more about their denominational work greeted us at Furrs. And a dinner just like those good women of Furrs always prepare. Several subscribed for THEIR OWN.

#### ECRU:

At Ecu, though Pastor West was away in a meeting, he had prepared well for us and a goodly crowd was on hand Wednesday night. Though one candidate was missing, he later renewed his subscription, so all is forgiven.

#### New Hope:

Although one of the smaller churches of the county, New Hope is doing as good work with its possibilities as any church we have seen. Pastor Robert Ray was on hand to help with the evening. Those good women of New Hope are fine cooks and delight to share their talent with visitors. As elsewhere, when asked personally, people subscribe for THEIR OWN.

#### TOXISH:

Pastor Ray is also pastor of Toxish, one of the mother churches of Pontotoc County. A good crowd, a good dinner, good people and good old Baptist fellowship were all thoroughly enjoyed and as usual, several were glad to be asked to take THEIR OWN Baptist paper.

#### Toccopola:

The closing night meeting for us was with the Toccopola church. Though the crowd was not as large as at some other places, the interest was good and many expressions of appreciation of the Record were heard.

#### Ellistown:

On Saturday morning having no engagement we ran up to Ellistown where a good member of that church went about over the country with us. Folks are farther apart in the country than they are in towns. It takes longer to go out into fields than it does to go from store to store. However, to prove that it could be done by every country pastor in Mississippi, we tried a personal canvass of some of the members of this country church. Twelve subscribers including two renewals were secured in one hour and fifty-five minutes.



## SPECIAL REASONS FOR PAYING BAPTIST DEBTS IN NEW ORLEANS

Dr. James E. Gwatkin, Acting Professor of New Testament Interpretation, Baptist Bible Institute

Passing over the obvious reasons why Baptists should pay their debts everywhere, there are special reasons why they should pay them promptly and in full in New Orleans. Not only because common honesty and fidelity to promises, living up to the very letter of obligations, with other reasons known to all, demand that we pay our debts; but there are other reasons of good strategy and policy which very greatly affect our debts here.

In the first place, Baptists have no other institution, except the Baptist Hospital, situated in as critical and hostile atmosphere as the Baptist Bible Institute. This fact is but feebly realized by the vast majority of our people. Only those living in this or a similar situation understand what this means.

It is common knowledge to intelligent Baptists how long and laboriously we struggled to get a hold in this city and surrounding territory. Only a few realize how revolutionary was the establishment of the Institute and the Hospital. These two have put Baptists on the map of New Orleans and Louisiana in a new way, but they have also focused the eyes of a hostile, critical and thoroughly aroused opposition on them. The foes of an open Bible and of individual soul competency have been roused to renewed activity. New zeal and more aggressive propaganda were at once manifested in all this area. Every movement of Baptists, individual or collective, is being watched with eagle eyes. Nothing could more damage our reputation and handicap our progress than a failure to meet our financial obligations. "Baptists don't pay their debts" would not merely be a whisper in certain circles, it would be a roar from multitudes. Our good name, our reputation, our continued success in the city and adjoining regions are at stake. It would be fatally short-sighted policy to fail to pay our debts.

Again, there is no other field in our territory which presents as many-sided and varied opportunities for missionary and evangelistic effort as this. City missions, state missions, home missions, foreign missions, as well as every conceivable form of evangelistic effort, are all simultaneously carried on here, by the same force, with but the one outlay, as nowhere else in Southern Baptist territory. But this debt hampers the work and dampens the enthusiasm of the workers.

What might be done here with the money paid for interest alone each year! How the work could go forward if the cloud of debt were lifted! How the morale of students and local church workers would rise if the inviting new stations could be opened and struggling churches helped! What a blessing it would be to our cause in this unfriendly atmosphere if the thousands who could easily do so would join the Hundred Thousand Club, and all who can send even a little for the interest would do that promptly! Nowhere can you invest your money where it will pay greater dividends for the kingdom.

May we specially urge small givers not to be ashamed to send their gifts. We had rather have a thousand dollars, with the interest and prayers of a thousand givers, than to have it all from one person. But there is opportunity for all. The givers of tens and of hundreds are needed also. There could not be a greater opportunity for some steward of God, whom he has blessed with wealth, to make a large gift where it would count for the most in the kingdom, than in relieving the Baptist Bible Institute of its burden of debt. Who will be the one to do this great thing?

Dr. H. M. Fugate goes from Valdosta, Ga., to College Hill Church, Richmond, Va., in his native state.

## NORTHERN BAPTISTS COMPROMISE ON SOCIAL ACTION REPORT

By John J. Lipsey

Colorado Springs, June 26.

The great battle which had been foretold by the newspapers between conservatives and liberals over the report of the Commission of Social action to the Northern Baptist Convention here did not take place on the Convention floor. Instead, an armistice was arranged. The campaign, however, was not without its sniping, its clashes of outposts, and bitter skirmishes on the Convention border.

The report of the social action commission was outlined by the editor of the Baptist Record in an editorial in the issue of June 6, so it is not necessary to go into its provisions now. Whether rightly or wrongly, I know not, the adoption or rejection of the report was considered a matter of difference between conservatives and liberals, between fundamentalists and modernists. Most conservatives believed it a product of, for, and by liberals. And liberals defended the report stoutly.

The report was printed in the Watchman-Examiner for May 16, and was formally presented to the Convention on last Saturday (June 23). There was little discussion then on the Convention's floor. The question of adoption or rejection of the report was set for the following Monday afternoon.

There is little doubt that a lively conflict of words would have taken place Monday afternoon but for a conference of conservatives on Saturday night, at which time conservatives agreed to a compromise. Leaders of both sides agreed to what they called a *modus vivendi*. (A dictionary defines this phrase as "a mode or manner of living; a temporary arrangement of affairs until disputed matters can be settled.") In effect the *modus* provided that the report would be neither adopted nor rejected but "received."

On Monday afternoon, when the chairman of the commission again presented the report (this time for action), he announced that there had been a number of changes made in the report. These he indicated and delegates corrected their printed copies. Several objectionable words had been changed, some words, phrases, sentences and even paragraphs, had been omitted. The general effects of these changes was to tone down the report considerably, though the intent was not much changed. The object of the changes was evidently to conciliate the conservatives.

The chairman of the commission, the Rev. Charles Seasholes of Dayton, O., made a motion which he said was "homiletically orthodox," since it had three heads. It follows:

"1. That the report be received and that the general council be authorized to make it available to the churches of the Northern Baptist Convention for study.

"2. That the continuance of the commission in its work be provided for as recommended in the report, with the understanding that the educational program and the peace plebiscite recommended in the report be conducted only for such churches as desire them." (This section was amended to provide that the commission should consist of 12 instead of nine members, at least a third of whom should be laymen engaged in business.)

"3. That in accordance with established principle and practice of the denomination in regard to any statements or documents issuing from the Northern Baptist Convention, neither the report as a whole nor any part thereof shall be made a test of Baptist fellowship or service."

The motion was voted on section by section, a few brief speeches were made by brethren representing both sides. Each side satisfied, section two was amended, the previous question moved, vote was taken and the triune motion was carried almost unanimously. The amendment of

section two (as indicated above) may be considered a triumph for, or a concession to, the conservatives. For the addition of four "laymen in business" is likely to make the enlarged commission less radical than the former commission.

I mentioned sniping and skirmishes outside the Convention hall. Some of the most amusing of these minor engagements were conducted by the Rev. Rex A. Mitchell, fundamentalist, pastor at Paso Robles, Calif., and Rev. Stanley I. Stuber, modernist, employed by the two local dailies as their Convention reporter. Mr. Mitchell claimed that he had not been allowed last week to present to the Convention his views about the social action report. He therefore attempted to place in the seats of the delegates printed or mimeographed copies of what he had to say, but the secretary of the Convention objected to this because the Convention had banned the distribution of newspapers in the auditorium. Mr. Mitchell then engaged time from the Colorado Springs radio station for three early morning periods and thus addressed himself to the delegates. I heard two of these speeches and found them earnest, rambling, wordy. He was fervid and denunciatory but not always pertinent. I copied down some of his phrases. He called the report "hell-inspired." He spoke of an "infamous intrigue against the government," and called some persons "perverters of the truth." Some supporters of the report were denominated "communists." When he spoke of his opponent, Mr. Stuber, he seemed to pronounce it "Mr. Stubborn." His cause might have been better served by calmness, reason, pertinence.

Mr. Stuber had an advantage over Mr. Mitchell. The latter had to pay for his radio time. Mr. Stuber was employed to fill columns in the papers. He filled a number of them with personal opinion, argument and appeal, which cost him nothing. His defense of the report against charges of communism were evidently sincere. But the fact that he, as a reporter, had plenty of newspaper space at his disposal without charge, and the fact that his opponents were not able to break into the daily papers in rebuttal, seemed an unfair advantage. He was somewhat calmer than his opponent, but his arguments were little better. So I doubt that he did his cause much good.

There has often been complaint that secular reporters don't get their facts straight in reporting religious gatherings. But I have never known them to insert religious opinions, arguments and appeals of their own into news stories. And I can testify that Mr. Stuber's report of the social action part of the Convention in the morning daily was inaccurate, inadequate and, in part, misleading.

After the social action report was disposed of, some brothers rose to rejoice that peace had prevailed. Their speeches sounded hollow to me. One brother recalled a pronouncement of an earlier day: "We have agreed to differ, but have resolved to love." But love does not come by resolution; and an armistice is not a peace treaty.

Dr. James H. Franklin was elected president of the Northern Baptist Convention for the coming year. He is president of Crozer Theological Seminary, Chester, Pa., recently served as secretary of the American Baptist Foreign Mission Society, was once pastor of the First Church, Colorado Springs.

The Convention will meet at St. Louis next year and probably in Philadelphia in 1937.

If you have not made an offering in your church for ministerial education, don't let Sunday pass without it. This is the only opportunity given us to provide for our ministerial students in Mississippi College.

We are glad to give our readers this week a second installment of the report of the Northern Baptist Convention sent at our request by Mr. J. J. Lipsey who lives in Colorado Springs. He writes so well that many will wish that he would write oftener.



## JESUS AND THE FAMILY

By Jeff D. Ray

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The most important duty before us today is the matter of stabilizing the home, perpetuating the family and restoring the marriage vow to its pristine sanctity. No one familiar with the life and teaching of Jesus can question the exalted place he gave to the home, the honor he gave to the family and the sanctity with which he clothed marriage.

Views of modern sociologists on this subject are quite diverse, but practically all of them are at variance with the ideal of Jesus. One of the most prominent among them, proposing to destroy both the home and the family, says: "A calm consideration of all the facts leads one to believe that the state as a whole is far more concerned in the production and control of children than either the father or the mother; and it would be the state, not the father, which will in the future pay the mother the wage due for the work she spends on the child. . . . It is not good that an intelligent woman should give up her whole time to the care of a single house of two or three children who would be far better off in the varied society of a larger roof which could be more economically done by a professional nurse who chose that work by preference. All these developments eventually may lead to the disappearance of the family as a social unit." Yet others are demanding that "marriage shall not be a thing of love which has taken vows and set its hand to a contract, but a thing of love and of consent without written obligation." Still others are contending that marriage is in no sense a heaven-made union, but is merely a civil contract which the state has a right to annul at the request of both contracting parties. Another, a woman, says: "I admit with all frankness that I see no particular harm in leaving the sex and maternal instinct to die out of its own feebleness, to perish in its own inertness." And yet another protests against little girls being allowed to "play dolls" because it develops the maternal instinct. The distressing thing about it is that much of our college sociology and most of our parlor socialism at least squints in that direction. For all such talk the ethics of Jesus has nothing but unqualified disapproval.

To the shame of our courts it is unquestionably true that any couple, both desiring it, can get a divorce on almost any statement of facts. At this point we preachers are, to be sure, sound enough in theory but pitiable heretics in practice. Preachers discourse eloquently on the sanctity of marriage, but our most popular movie actress had no trouble a few years ago in finding a distinguished Baptist preacher to officiate at her travesty on marriage. With all his false doctrines, and, if they tell the truth on him, all his personal immoralities, she would have had a hard time finding a Catholic priest who would have comprised his office by participating in her spectacular burlesque on Christ's idea of marriage. On this vital question concerning which the attitude of Jesus is so clear, the Baptist preacher ought to be as sound in theory and as consistent in practice as a Catholic priest. Unless he is, let him soft-pedal his claim of loyalty to Jesus, and his claim of heart-breaking concern for the well-being of society. I know a preacher who, thirty years ago, determined that he would never officiate at the marriage of a divorced person until he was convinced that the separation was for the one reason allowed by the Master. He went further than that, and determined that he would not marry any couple, altogether apart from the question of divorce, if he believed that the union would result disastrously to one or both of the contracting parties, or that the marriage would not be in the best interest of society. At the cost of some of the sweetest friendships a man ever knew he has consistently adhered to that policy. He has not officiated at as many marriages as some

others, but on that point at least he has maintained a conscience void of offense.

Perhaps more than at any point in our social order, the war brought confusion and demoralization in the sacred sphere of the home, the family, and the sanctity of the marriage vow. The suddenness and prematureness and untimeliness of multitudes of marriages around our army camps was a source of mingled shame and foreboding to every thoughtful man familiar with army life. The tragedy of it was and is that these conditions are not confined to army camps. Throughout society generally there seems to be a haste and an immaturity and a frivolity about the matter of getting married that would indicate a general letting down in the recognition of its dignity and its solemnity and its vital personal obligations. Those hastily consummated engagements may sometimes be proper and result happily for the individuals and for society, but as a rule they come to no good end. The flippancy and superficiality and vapid formalism attending the average wedding ceremony—afford distressing evidence that none of the parties to it approach it with the awe and chastened solemnity demanded by an occasion so fraught with lifelong weal or woe and by an occasion which is the culmination of the most solemn covenant ever made between two human beings.

Because of the superior numbers in the South, our Baptist churches more than others are charged with the responsibility of shaping home life to conform to our Lord's ideal. Indifference, therefore, or silence concerning this growing evil would convict us of criminal negligence and put us in the place of those who betray a sacred trust. The remedy in my mind is not that of locking the stable after the horse is stolen, by scouting and needlessly humiliating this young couple or that because they happened to marry in a way not up to an approved standard of taste or propriety. That is the quack treating the symptom. And in the last analysis the remedy does not lie in legislative enactments nor in big, well organized, thoroughly advertised mass movements. This was certainly not the Jesus method. The only permanent remedy is that with line upon line, precept upon precept, here a little and there a little, with loving patience, we give new emphasis to the Jesus view and thus bring about a revival of reverence for the home, chivalrous devotion to the family and wholesome awe of the marriage altar. Publishing divorce statistics is doubtless gratifying to the sensationalist and is perhaps as valuable as convincing a sick man that he is sick. But just as the sick man needs more than to know that he is sick, so the man of institution that is really to help solve this problem has a far more vital task than raving about what goes on in the divorce court. If our churches are to take a worthy place in the healing of this social disorder they must solemnly dedicate themselves and their institutions of every sort to high thinking and high teaching, and high living, and personal dealing in the vital things involved.

I reverence and love the church and have given my whole life to promoting it. I do not despise civil government, nay, I love and reverence my country, and every drop of my blood is loyal to it. I do not despise our splendid systems of education, nay, my soul is vibrant with praise on every thought of them. But as an agency for making character, and as the true basis of our hope for the future I place the home above the church, above the government, above the school. The home is the oldest, the holiest, most potent institution ever ordained of God and maintained by man. As goes the home so goes the future of our land. Given God-fearing, high-minded, unselfish, clean-handed, truly religious individual homes and our future is safe, let come what will come. But on the other hand, given godless, passion-driven, self-centered, irreligious homes and we are headed for the toboggan slide, I care not how much we sacrifice for churches and schools and civil governments, nor how diligent-

ly we promote social service campaigns.

With rare exceptions the old fashioned family altar is a thing of the past. The future welfare of our country depends upon its revival. We are in this day having all sorts of campaigns—great mass movements for this enterprise and that. The thing most needed in this land today is a nation-covering revival among individual home makers led by our ablest and best for the rebuilding of the family altar. That is our best antidote to your divorce scandal.

The other day I saw in a west Texas hotel the advertisement of a "movie" performance the theme of which was proclaimed to be "all roads lead to Reno." But they were wrong. There is one road that does not lead to Reno, and that is the road that leads to the family altar. There never has been a divorce suit that came out of a home where both husband and wife religiously undertook to maintain daily family prayer.

The preacher has the best and most responsive field on earth in which to exercise a wholesome influence in this all important matter of home religion. Because of his close-up intimate, personal touch with individual homes, the gospel preacher can accomplish more in this sphere than any social service commission by whomsoever appointed. He is recreant to a high trust, disloyal to the teaching of his Master, and oblivious to a matchless opportunity if he does not enter that open door.

—BR—

## SCHEDULE FOR MISSISSIPPI ASSEMBLY

Mississippi Woman's College

Hattiesburg, July 7-12

—O—

- 7:00—Breakfast.
- 8:00-8:45—Sunday School Conferences.
- 8:45-9:30—B. T. U. Conferences.
- 8:45-9:30—W. M. U. Conferences.
- 8:45-9:30—Pastors' Conference.
- 9:30-10:30—Bible Hour.
- 10:30-11:15—Young People's Conference.
- 11:15-11:35—Music Period.
- 11:35-12:15—Special Feature.
- 12:30—Dinner.
- Afternoon—Recreation.
- 6:30—Supper.
- 7:15—Sunset Service at the Lily Pond.
- 8:00—Music Period in the Auditorium.
- 8:20—Closing Address.
- Special Features**
- Monday—Rev. A. F. Crittendon.
- Tuesday—Dr. T. L. Holcomb.
- Wednesday—W. M. U. Day—Miss Pearl Caldwell.
- Thursday—Dr. R. B. Gunter.
- Friday—B. T. U.

The first meal will be served Sunday evening, July 7, and the first service by Dr. W. W. Hamilton, Sunday evening, July 7, in Immanuel Baptist Church.

—BR—

Pastor J. C. Richardson welcomed six new members into Poplarville church on a recent Sunday, baptizing two of them. He says the church is showing a hundred per cent increase in contributions since the church adopted the Belmont tithing plan.

On Saturday evening, June 29, Miss Myrtle Catherine Latimer of Clinton was married to Mr. John Hill Monroe of Brown University, Providence, Rhode Island. Mr. Hill is one of the faculty in the classical department in the University and lacks only his thesis of having the Ph.D. degree. "Catherine" as we have known her from infancy is a daughter of Prof. M. Latimer of Mississippi College, and one of the finest young women of all our acquaintance. She is an alumnus of Mississippi College and studied piano and voice in one of the best conservatories. She is qualified for great usefulness. The wedding ceremony was in the Clinton Baptist Church house, Dr. B. H. Lovelace, pastor, officiating. The house was filled with friends who with many others wish these excellent young people the best in life.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
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How fitting that this communication from Africa came in time to supplement our July program in the beginning of our study of the missionary topic "The Challenge of Modern Conditions to Uplift the Banner of the Cross in Africa." Please read it to your whole society.

Ogbomosh, Nigeria, West Africa,  
May 20, 1935.

My dear friends:

I have had the thrill of my life this week for the two enormous boxes of White Cross material arrived and I had the pleasure of opening and assorting it, and distributing it according to the needs of the various stations.

You may know how pleased the motherless children will be to have real little colored print dresses and undies to wear. There is one little boy in the motherless baby building who is going to school and is just right for the two little shirts which were in the box, and the beautiful pink striped mattress ticking is far too pretty to be covered with a sheet and is just ideal for an African gentleman's trousers and so Owolabi, the little boy, will be the center of attraction when he dons these real shirts and lovely striped trousers. I shall ask Miss Manley to make a snap-shot and send it to you.

There is one little girl from the baby building who developed leprosy. Her mother died when she was very young and now the rest of the family have deserted her. She is really old enough to go back home to live if she had a proper home to go to and had not developed this dreadful disease. She has had to go out to the leper colony to live and is being treated. Since the disease was discovered early she has a reasonable chance to expect an early cure, but anyway it nearly broke our hearts when she had to go out there. She will have a special share in the contribution sent for she will get some little dresses, and petticoats which will also be worn as dresses and a nice fluffy blanket all for herself. This will thrill her little lonely heart and brighten her life for many days to come. The woman who is in charge of the little girl will also have a blanket. When you realize that their bed consists of a thin grass mat on a concrete floor on which they lie wrapped in a calico cloth, which also serves as their covering cloth in the daytime, you will know how welcome a blanket is on these cool nights when the temperature drops to 50 or 60 degrees. I often wonder how they stand it for they are not able to buy blankets and in the morning when they get up and walk around they shiver until the sun comes up; it must be even more uncomfortable while they are lying down.

You will be glad to know that the 13 lepers in the camp which used to be called "The Hopeless Leper's Camp," each received a blanket. These are advanced cases of the disease which until just now have never received treatment but we have advanced to the point where none are called hopeless, for most of them can be helped some with medicine and all can be won to Christ and be given the hope which springs into eternal life. With proper assistance all of them can be given a measure of pleasure and satisfaction which come from the accomplishment of useful tasks. But there must be some one to teach and train them to use the fingerless hands to work and the deformed feet to walk. This is being done in some of the well organized leper camps. I am praying for the time when we may have some one to devote them-

selves to the thousands of lepers in our section. But there will be a joyous group today when our college students go out taking with them these lovely blankets to cover their emaciated, deformed bodies against the cold damp tropical nights. There will be a letter from them later. The students will write it as they dictate. As it happens the three boys out there who are young enough to be taught to write have no fingers with which to hold their pencils. They have learned to read their Bibles and open them in a remarkable way. They blow their pages apart and they thrust their nub of a hand into the place. They are really very apt at finding the references given.

To the hospital here we sent blankets, mattress ticking, sheets, gowns, pajamas, children's dresses and underwear, pads, bandages and doctors' gowns.

Two will receive bandages and gauze, Shaki where Miss Elam and the Powells are, more than a hundred miles from a doctor, will receive for their dispensary, gauze, bandages, a blanket and for the girls in the W. M. U. school there will be dresses, petticoats and underwear.

For the girls in Abeokuta there will be dresses for some of the more needy girls, also petticoats and underwear and for their infirmary a blanket, bandages and gauze. For the people in Lagos there will be some things for the work which Miss Sanders is doing with the mothers and babies.

The dispensary is receiving its share of bandages and gauze and linen for the infirmary. Also the school clinic where we have about 500 pupils to keep healthy and well. This brief summary tells only where the supplies went but words cannot begin to convey the immeasurable blessings that they will bring in these places. That was a splendid contribution and I wish that you would please express our appreciation to the perseverance which it takes to get such a collection together and they are to be congratulated, and in the words of our native African sister I pray, "May they not lose the blessing," or in other words, may their efforts be richly blessed.

Now there is another installment to the disposition of the supplies in the boxes. I suppose it is irregular but according to our judgment it seemed good. I am telling you now so you may tell the women, so in the future they may know that the following articles are not practical for the natives themselves and so we made plans for their best use.

Silk bloomers and step-ins. There was a large supply of them in the boxes. They are not practical for the natives but they are most acceptable for missionaries' children, for when properly cared for they give as good service here as they do in America, notwithstanding the many reports which are abroad regarding the rotting of silks in the tropics. It is a fallacy. Therefore we kept for Charlott Green, age 13, those which were large enough for her and the others we have kept for the McCormick children's dress-up undies now and next year when they will fit well. We are of course paying the 15 per cent duty on all these things which he take and the hospital pays on the things they receive. There were two lovely silk petticoats, one is just what Charlott Green needed to complete her wardrobe for the trip home in July, the other should have had McCormick on it, for it fits the writer exactly. She receives it with grateful apprecia-

tion. There were some dainty frocks for ladies which would not fit the oldest girls that we think need dresses and so again the missionary ladies were called into consultation and it was decided that no one would get quite the service from this size and type dress as the committee themselves, and so our two and three year old wardrobes have been enriched by the addition of a dress or two each . . . again we thank the women of Mississippi. Betty Jean and Kathleen also fell heir to dresses. I want to say that there was not one dress or item in the box which would not have been acceptable to any one, for the materials were attractive, the patterns were good and they were all well made. It shows that time and attention and patience and love went into each article and those who received them will have material evidence of the love and interest of the women of Mississippi. You see nothing in the box was wasted, but I tell you of these in order that you may be guided as to what to advise the people to send next time. Oh, and I must tell you also that the bandages made of old cloth are just as acceptable as new ones. Those sent were so neat and well wound that there was no waste space in the boxes.

We had a splendid convention this year. It met in our town. The W. M. U. Convention met immediately before the General Convention. Miss Young had planned a splendid program. It was all given in two languages and occasionally a third language was introduced. There are plans for an intensive work in the districts this year. I am going to try to help her in her schools some. There are now three schools for the women during the next six weeks in which she wants me to teach health, hygiene and mothercraft. I already have a full program here in the college and town, but I can't resist this call for the women do so need simple, practical demonstrations on these subjects and this is a wonderful opportunity to reach those from remote villages who have no advantages and seldom see a teacher or missionary. Of course I will have to take the children with me and will have to continue to have regular classes with Bilpen for we cannot neglect his school work for so long a time, but by taking him along I can teach him in the morning and teach the women in the afternoons, and my other work will just have to be provided for during these one week periods of absence. I shall write and tell you of some of the schools. The first is to be held June the 10th.

I appreciate the messages I receive bi-monthly when the boats bring us the Baptist Record. My, but we love to get it. Besides the information and inspiration it is like a newsy letter when we hear from many of our friends.

Love and best wishes to you,

Sincerely,

Mary R. McCormick

—BR—

Closed three years work at Green's Creek yesterday. Two baptized at close of service. Am leaving on account of serious illness of Mrs. Adams. My address for next three months will be Knoxville, Illinois.—A. R. Adams.

Pastor B. W. Hudson will have brother J. E. Byrd with him in a meeting at West Corinth Church beginning the third Sunday in July. The pastor will hold his own meeting at Chalybeate beginning the fourth Sunday; and will have Dr. L. Bracey Campbell with him in the meeting at Providence church beginning the first Sunday in August.



# The Baptist Record

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P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

An appreciated card from brother W. N. McLemore of Union, Miss., says: "Our First Baptist Church at Union will celebrate her 50th anniversary on Sunday, July 7th, and we will be so happy to have you come and enjoy the delights of the day with us and represent the Breland preachers." This fine old church has done business for the Lord for a half century. Rev. Monte Davis is the present pastor. It would be a delight to be with these dear brethren and sisters on this occasion. On the reverse side of the card was a splendid picture of the new brick church building.

Two splendid congregations worshipped at the Pittsboro Baptist Church last fourth Sunday. The Spirit was present and we had a good time together. The church decided to hold its meeting of days beginning the fourth Sunday in September. The book of John is to be read this month by way of preparation for the meeting.

Rev. R. L. Alexander, reared in south Mississippi, a Baptist preacher, is chaplain of 18 of the CCC Camps in north Mississippi. A camp is located at Coffeetown, so brother Alexander will be here part of the time. There is an opportunity of doing much good in this capacity. Of course, having so many and not able to visit a camp but once a month for a day or so, the chaplain can only do a little, but perhaps he can lay plans that will accomplish much more.

I second the motion made by Rev. J. L. Boyd last week to build a suitable monument at the location of Salem Baptist Church, the first in our state. A few thousand dollars should be raised by subscription, or otherwise, and have the monument placed while we are thinking about it. It is brotherly of the colored owners of the plot of land to be willing to donate it.

I also greatly appreciated brother

B. M. Walker's sketch of another Salem Baptist Church. All he said was full of interest. The old church where this writer was baptized, old Mt. Sinai Baptist Church over in Neshoba County, will be 100 years old in a year or so. A centennial anniversary will likely be held when that time comes. It was the second Baptist church organized in Neshoba County.

The young people from our colleges are to begin a young peoples' revival with First Baptist Church, Grenada, right away. Pastor J. H. Hooks sees to it that his people get all the good things. Consequently his good church is much alive.

Rev. John Trusty was born in the northeastern corner of Yalobusha County more than 100 years ago. He was a member of one of the oldest pioneer families of the county and among the best. He began to preach early in life and was a successful preacher for his day. He served many Baptist churches in this and other counties of the state. In 1887 he settled in the southeastern part of Yalobusha County. A little Baptist church had recently been organized in the community where he settled which still stands, Pine Grove Baptist Church. The few people of the community were so glad to have this good man settle in the community that they came in and built his house, cleared some land and fenced it and got him ready to farm and preach. He was pastor of the little church for many years. He married the children, buried the dead and loved the living, baptized many of them. He was greatly loved by all who knew him. About the year 1915, at the ripe age of 87, this good servant of the Lord fell on sleep and his body now rests in old Pine Grove Cemetery beside his wife and amid the people who loved him, waiting the call of the Master to meet Him in the skies. None can tell the worth of a life like this spent out there among the rural people and gave his best for them and his Lord. One need today is for more good preachers to live with the people out in the rural districts and help them to the better life. The opportunity is ripe for such a service in many places.

### A NOTABLE OCCASION

(From the Baptist Standard)

The evening of Tuesday, June 11, 1935, will never be forgotten by any one of a group of over 400 who gathered in the basement of the First Baptist Church, Dallas, to meet the pastor, by his special invitation. He, personally, at his own expense, had a supper prepared for the entire group which consisted only of the officers, teachers and committee members in the church.

After the supper the pastor told of his recent trip to Baltimore, Washington, Chester and Philadelphia, Pennsylvania. He preached each evening for a week in the University Baptist Church, Baltimore, of which Dr. John F. Fraser is the pastor. The church is across the street from the Johns Hopkins University. He also spoke over the ra-

dio six times. He spoke to the preachers and their wives in a special meeting. On another day he spoke to all the Baptist preachers of Maryland and the District of Columbia.

There are 30 Baptist churches (white) in Baltimore and 116 Negro Baptist churches. He preached for the Negroes representing all their churches, a vast crowd of them.

From Baltimore he went to Washington where he joined Dr. J. H. Rushbrooke and they spoke in a great mass meeting to which the people were admitted by ticket. Many could not get in and loud speakers were installed so they could hear. The Baptist members of Congress had been invited and all the Texans in Congress. Many of them were present.

Both Dr. Truett, president of the Baptist World Alliance, and Dr. Rushbrooke, executive secretary, spoke on Baptist principles and Baptist work throughout the world.

After the mass meeting they visited Ambassador Hans Luther of Germany and also the ambassador from Mexico. They discussed the religious situation in those countries. The whole trouble in those countries and Russia has resulted from the union of church and state.

We Baptists should remember that in Russia the Greek Catholic Church produced a condition that had become intolerable to the government and in Mexico the Roman Catholics did precisely the same thing. If the Baptist doctrine of religious liberty had prevailed this terrible condition never could have come.

The German ambassador was in Dallas recently and called Dr. Truett up by telephone to greet him as president of the Baptist World Alliance.

Political opposition to God will not win long in any country. The hour has struck for Baptists to let all the world know what we believe about citizenship and religious liberty. Our day has arrived. May we be worthy of it and its opportunity.

Dr. Truett went from Washington to Chester, Pa., to preach the baccalaureate sermon for Crozer Theological Seminary, Dr. James H. Franklin, president. The other speaker at Crozer this commencement was John H. Finley, editor-in-chief of the New York Times. Mr. Finley has been a close student of the Bible since his boyhood. He and his mother read the Bible through together twice before he was 11 years old. He is regarded by many as the greatest editor in the world.

The ter-centenary of Roger Williams was observed on the Crozer campus. It was a great occasion for emphasizing religious liberty of which Roger Williams was perhaps the world's greatest apostle.

After leaving Crozer Drs. Truett and Rushbrooke went to Philadelphia where a great meeting had been arranged. The audience again overflowed the building. Both of the visitors spoke on Baptist principles, world conditions and the Baptist world opportunity.

The Baptist hour has struck. The

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world needs our message. We can give it to the whole world and we must. The command of Christ and world conditions have met to lay an imperative obligation upon us.

After Pastor Truett had told about his trip, he spoke of the demand that he, as president of the Baptist World Alliance, spend a year in a preaching tour through as many of the sixty-nine countries where we have churches as he can reach in that time. He thought it best not to be away from the church so long and that it would be better to make two tours of six months each. The first one would include India and especially Burma where Judson labored a hundred years ago. Our churches are celebrating their centennial over there next year. He would go to China, Japan and, probably, Australia.

After speaking of the proposed world tour he expressed the wish that within the next two years the debt of \$300,000 on our great church plant might be paid in full. In two years he will have been with the church forty years as pastor and hopes the church will be free of debt by his fortieth anniversary. The entire property is valued at more than a million dollars—about a million and a quarter. The debt could be carried and gradually paid as we have been doing, but he believes it should be paid in the next two years. The crowd of 400 officers, teachers and committee members agreed and expressed such agreement by a unanimous, standing vote.

It was a tender, consecration occasion. No one present can ever forget it or be the same in consecration and life. There is much to be done. The days speed on. May God help all of us to do our best.

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## Sunday School Lesson

Prepared by L. D. Posey

For July 7, 1935

Subject: Moses, Leader and Law-giver.

Golden Text: Blessed is the nation whose God is the Lord. Ex. 33:12.

Scripture: Ex. 24:3-8, 12-18. For supplemental study: Exodus, chapters 2 and 3.

Time: Moses was born in Egypt in 1571, B. C. He lived 120 years. His life was divided into three equal distinct periods of 40 years each. The first period he spent in Egypt, and was from birth to 40 years of age. The next forty years were spent in Midian, as a fugitive from Pharaoh, who sought his life because he killed an Egyptian. The last forty years of Moses' life, was mainly in the wilderness, as the leader and law-giver, under God, to His people, leading them from Egyptian bondage into the border of Canaan, the national home of the Jews, according to God's promise to Abraham, Isaac and Jacob.

### Introduction

During this quarter, we are to study some of the greatest of Bible characters.

These lessons should be both interesting and helpful. From them we see reflected some of the weaknesses of God's greatest men; and how, despite their imperfections, He used them in a telling way. We should never rejoice in the shortcomings of others; but God's use of them should keep us from despair, and encourage us to give Him our best. By seeing where others failed, we should arm ourselves to prevent a similar weakness.

In this lesson about Moses, the teachers of the lower grades should have no trouble in getting the attention and holding the interest of their pupils. Teachers of the advanced classes will find more material than they can use. Their problem will be the proper selection from so much that is good.

### The Lesson Studied

The parents of Moses belonged to the priestly family of Levy. That formed the background for his great life. He had good blood in him. In our time, many parents of marriageable sons and daughters, are more interested in the pedigree of their bird dogs and hen's eggs, than they are in the pedigree of their prospective sons-in-law and daughters-in-law. It has been declared on what seems to be good authority, that on an average, one person in every ten in America, carries the germ of an incurable social disease, in addition to a pre-natal disposition toward many of the worst forms of immorality. Now, with the liquor traffic turned loose to devour the young people in particular and the old people in general, how long can society be held back from the final plunge?

Just how long Moses was kept by his parents before he was given to Pharaoh's daughter, is not known. It could not have been more than twelve years. It may not have been more than five. The important fact is, that before he was twelve years of age, he had been so thoroughly taught by his parents that all the pomp, glory and superstition of the Egyptian court, could not pull him from his faith in God, and the future glory that awaited his people.

Had the professed Christians of America been as faithful to their children as were the parents of Moses to him, there would not now be more than twenty-five million young people under twenty-five years of age, in the United States, who have not had one hour of evangelical Christian teaching in all their lives. Neither would the majority of those today behind prison bars, be under twenty-five years of age, nor the average of confirmed criminals of both sexes be under nineteen years of age. True, some go wrong from the best of homes, but not often. Please do not infer from these statements, that I teach salvation by culture. Sin is there and cannot be cleansed nor removed except by the blood of Jesus. But because that is true, we are not justified in giving our children over to the Devil, so as to make it as hard as possible to bring them under the means of grace.

Egypt was the Athens of the world in the time of Moses. The universities of our time, are in many respects, inferior to those where Moses was trained. So it was no small battle for him to hold on to God in the face of heathen culture. Parents, have you so taught your children that they will be safe in a school where infidelity, evolution, modernism and trial marriage are taught? If you have not, then you have failed, and your children had better never enter an institution of higher learning, than to enter, and then be led from its portals to the bottomless pit. The foundation for all the greatness of Moses was laid in early childhood, in his parents' care.

Moses was very human, and it caused him trouble more than one time. His first recorded blunder, was when he tried to lead his people before God has ready for him to do so. He had received his human training, but not his Divine call. Neither were his people prepared to follow him. They could not see how a Jew wearing a white collar furnished by Pharaoh, and an heir to Pharaoh's throne, could have much sympathy for his brother Jew in bondage, bending under a hot sun and in a mud-hole making bricks. That love had to be demonstrated in a way that would gender confidence. At that point is where professed Christians in our day have failed. We have built our churches and conducted our worship away from the common people rather than toward them. Is God pleased with one church costing a half million dollars, in a city where there are many other churches, while there are whole parishes in the

same state without a building of any kind in which white people may hear the gospel preached? God did not commission His people to build cathedrals. When the Jews rejected Christ, God permitted the temple to be destroyed, and the Christians were scattered among the people that they might give them the gospel under conditions that proved their interest in the lost, as Moses proved his interest in his people after he received his Divine call from God.

After Moses had received his commission, and was leading the people, when he came to the Red Sea, he told the people to "stand still." What was his trouble? Lack of faith and failure to obey. He held the staff, the symbol of his authority, in his hand. Had he raised that staff in the name of the Lord, the waters would have parted, and there would have been neither murmuring nor delay. Moses said, "Stand still." God said, "Go forward." As Baptists, we hold the New Testament, the staff of our authority in our hands. We need nothing else. The "blue print" is plain. The specifications are there: Go . . . teach . . . baptizing . . . teaching. Nothing more, nothing less. To add to or take from, is to forfeit the promise made by Jesus.

Through Moses, God gave His laws to the world. His first law demanded a perfect righteousness. When man failed in the Garden of Eden, God gave the higher law of substitution which held the execution of the first law in abeyance. On Mount Sinai, God gave the moral and ceremonial laws. The moral law was a continuation of the demands of the law of perfect righteousness. The ceremonial law was a continuation of the law of substitution. By it the execution of the first law was held in abeyance until the perfect substitute, Christ, should be offered, and by virtue of which God could forgive sins and save sinners.

God's laws as given to the world through Moses, are the fundamental laws of all civilized nations. However much the Jews may be hated, the laws of the nations of the earth, hark back to Sinai, and proclaim in thunderous tones that the God of Abraham, Isaac and Jacob, is the Eternal God, and that all who violate those laws must suffer the penalty, unless saved therefrom through faith in the blood of Jesus, who became the substitute for the violation of God's first great law of perfect righteousness.

### A WORD FOR THE ORPHANAGE

Last Monday Deacon J. F. Hendle and I visited our Orphans' Home at Jackson. We talked with Acting Superintendent Hemphill about conditions and needs. He told us that the Home received about \$1,300.00 from Mother's Day offering instead



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of about \$5,000.00 usually received, and—as a result have over \$3,000.00 pressing bills.

Yesterday morning brother Hendle told our people about how great is the present need. Dr. W. C. Sandusky took charge of the service and led the offering. Our people responded willingly. This morning we have \$121.80, and expect to have \$150.00 before the end of the week.

I presented the claim at Chawalla in the afternoon, and they are sending a check for their part.

One incident out of this I want to share. Brother Hendle brought me a dollar this morning. A woman who is an inmate of our county home was at church yesterday, she came to him in the afternoon with fifty cents she made last week picking berries, and wanted to borrow fifty cents more from him, saying she would pick more blackberries this week to repay him. She said she wanted to help our orphan children. She went beyond the widow's mite, didn't she?

I am appealing to our pastors and deacons to give your church the opportunity to help the children the Lord has committed to our care. Many churches will do even more than we have if only given the chance. If Mississippi Baptists want to maintain an orphans' home, we should give it adequate support. We are well able to do it.

R. A. Morris.

Father Kelly and Rabbi Levi were seated opposite each other at a "get-together" luncheon where some delicious roast ham was served. Father Kelly smacked his lips and commented very favorably on the ham, and in a quizzical voice he inquired of his friend: "Rabbi Levi, when are you going to become broadminded enough to eat ham?"

"At your wedding, Father Kelly," responded the rabbi.—Ex.

"Animals do not know what it is to be superstitious," declared a clergyman. But we have yet to hear of a mouse that will pass a white cat on the stairs on a Friday.—Enka Voice.

### LADIES' KNEE LENGTH HOSE

5 pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Anglo Yarn Chardonize Hose.

L. S. SALES COMPANY,  
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# A NEGLECTED MESSAGE

Luke 21:35. "For as a snare shall it come on all them that dwell on the face of the whole earth."

The second coming of Christ is one of the fundamental teachings of God's word. Those who are looking forward to his coming again are not following cunningly devised fables. There are some who enjoy messages of this kind and their hearts made to rejoice, but to many it would be as idle words, and a great number of the latter would be mammon seekers with their names on some church record. Now I would not undertake to tell the exact time of His coming. I am as ignorant of that fact as the reader, and also as the angels of heaven. But thanks be unto God we are not blindfolded. "But as the days of Noe were, so shall also the coming of the Son of man be." Now about the days of Noe: the old preacher of righteousness; they were eating and drinking, marrying and giving in marriage, and that not for the honor and glory of God. They took them wives of all that they chose, and this was certainly not pleasing to God. Conditions were such that God was even grieved because He had made man. Every imagination of the thoughts of his heart was only evil continually. Think of it, not a pure thought, not a right motive—it was an evil time,—only the righteous family found grace. Those who were closely associated with Jesus wanted to know something of his return, and he readily informed them of these days in which we live. Surely we are not in the dark. Behold the divine record of the day, they are taking them wives of all they choose. One may leave a certain state, go into another, soon he will have another wife. Or she will have another husband. This is not right, and isn't pleasing in God's sight, but an abomination. We know that death separates, and one is no longer bound, so there is one other cause, fornication. There's no way of compromising, no neutral ground. So whoever he may be, regardless of position in life, from the king to the peasant, they are guilty of those damnable sins mentioned in Noe's day. Much moral corruption today, some are wide open, and then the curtain is drawn in many homes. Then again ye shall hear of wars and rumors of wars. Speaking to his own he said, "See that you be not troubled." Nation shall rise against nation, kingdom against kingdom, famines, pestilences, earthquakes, in divers places, these are the beginning of sorrows." The greatest consolation to any people is given to his own: when ye see these things come to pass then lift up your heads for your redemption draweth nigh. The things spoken by Jesus are coming to pass in these days. Yes as it was in the days of Noe, the earth was corrupt, filled with violence. All flesh had corrupted God's way. Upon the earth today there is great distress of nations, upon the earth today men's hearts are failing them for fear as the Master has spoken. Now, are

we in the dark? Look at the fig tree, and all the other trees, when they bud and shoot forth. He said ye know of your own selves, that is, one has judgment enough to realize the fact that summer is near, so when ye see all these things come to pass, it's even at the door. Now, who are those taking heed today? Simply those who are suffering persecutions, those of whom the world is not worthy, those who proclaim the truth, who stand for God and for right regardless to surroundings. Do these things and see for yourself how unpopular you will be. Some young girls about the age of 7 to 11 years said they go to Sunday school and after the reading of the scripture, the general conversation then was, what was seen at the picture show. Don't expect this is the only place where this occurs. The question is, how long will this abominable false teaching continue? Seducing spirits will wax worse and worse. Deceiving and being deceived. We are told by the old soldier of the cross that there will be lovers of pleasure more than lovers of God, having a form of godliness. Sad thing today to see so many who profess to be followers of Christ, that are running with Satan over the pleasure highway, indulging in such pleasures as card parties, dances, picture shows, mixed bathing parties, so many of them at night, Sunday ball games and such like. All of these included in the works of the flesh, and some of these mentioned, so they say, are done for the benefit of other good causes. Satan hood-winking. There is one cause that cannot be helped by them and that is Christ's cause. Shall we do evil that good may come? God forbid. And if those who partake of those would speak the truth from the heart, I don't believe they would say, that they just as soon be doing this as something better should the Lord come at that moment.

Then again in the last days they would be without natural affection. There are those who have not the proper love for the home, unthankful children, disobedient to parents. Some rise up against their parents and kill them. Also parents killing their children. There are many homes today that children would be looked upon as a curse. Because of this a damnable sin is committed, abortion is murder in first degree. Look to the abortionist growing rich with his hellish inventions to be used as a preventive. This is an abomination in the sight of God. This will all be found in the books of God's record. This great and important message is being neglected, and those who fail to deliver will be held accountable. Jesus is coming again, and not to be nailed again to the cross, but to collect his own, those who are watching and praying that they may be accounted worthy to escape all these things. He has given every man his work, and commanded the porter to watch. But the heart of many will be over-charged with drunkenness. The young men of Amos' prophesy who were brought up for Nazarites, were commanded

to drink wine. The young women of today have been commanded to drink wine, or stronger drinks—and are doing so. God has said His word would not return unto Him void, and those, who will, take heed. If one fails to take heed he will be numbered with them that are without, for without are dogs, sorcerers, idolaters, the fearful and unbelieving, and all liars, including lying preachers, lying church members, shall have their part in the lake burning with fire and brimstone.

Let him that is filthy be filthy still; the righteous, righteous still, and the holy let him be holy still—behold I come quickly.

H. C. Parker

Crosby, Miss.

## GOOD MEETING AT ELLISVILLE

The Ellisville Baptist Church has just experienced an unusually good meeting, beginning Sunday, June 16, and running through the following Sunday. Mr. H. R. Denham, Educational Director of the Turner Memorial Church, Fort Worth, led the music, and the pastor did the preaching. Mr. Denham, formerly of Laurel, was with us in a former meeting two years ago, and served for a short time as Music Director in our church before going to Fort Worth. We were delighted to have him back with us for this short while. His sweet spirit, noble consecration and efficient manner made him a wonderful asset to the meeting.

We had a Daily Vacation Bible School in the mornings for the boys and girls, and held preaching services only at night. The Bible school enrollment reached the high mark of 193, and the average attendance was 162, the highest attendance for any one day being 175.

We had large congregations in all the services. Our people entered into the meeting with a good spirit, and a large number of them attended every service. We believe the Lord has sent us a real revival that will continue to bear fruit throughout the months to come.

There were 36 additions to the church, 22 of them on profession of faith. Among the conversions there were four married men, three of them around middle age, and two married women. We have had 34 professions of faith since the first of the year. We rejoice that the Lord has so abundantly blessed us and used us.

—Wm. Lowrey Compere, Pastor.

## SOME QUESTIONS

The unnecessary reticence of the Trustees of the Mississippi Baptist Hospital regarding their movements in dealing with the superintendent of that institution, and their final announcement, have provoked something like the following questions in the minds of many:

1. Was the present superintendent given a leave of absence with or without a salary?

2. If Mrs. Gilfoy can manage the affairs successfully for 7 months, why cannot she do so for seven years? Have we had, heretofore, too many on the payroll?

3. Is the Spirit of the Lord divided? If the Spirit leads a man into the ministry, when and why does He lead him out? If, with the man's consent, we are privileged to lay hands on him in the ordination, should we not be permitted to lay something on him as the Spirit leads him out of the ministry?

4. Aren't Baptists getting their "political strings" crossed if they consent to loan one of their preachers to a political faction, one of the heads of which, is personally, politically, and professionally a dripping wet, in the task of building a machine?

5. If the superintendent accepted his present work willingly, and preferred it to the work of the Hospital, why keep him connected with that Christian institution? Is there a law to force man to work for his denomination against his will? Why not give him Joshua 24:15a?

6. If we maintain the present arrangement, can we, as a denomination, escape the embarrassments, censures, and contaminations of future political feuds which are sure to arise?

7. Or, is it a fact that Baptists have not had the hold they have wanted in state politics, and the present order of things just suits them, we wonder?

Brethren, "You cannot drink the cup of the Lord and the Devil."

Sincerely yours,

S. B. Harrington.

Gallman, Miss.

BR

"What are the prices of the seats, mister?"

"Front seats one shilling, back seats sixpence, and program a penny."

"I'll sit on a program, please."

—Ex.

**Church Furniture**  
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ARE you nervous and unreasonable? Subject to sudden tears and violent outbreaks of temper? These are often symptoms of feminine upsets. Take Lydia E. Pinkham's Tablets:

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TABLETS



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Did you notice that we have a new J. L. Club in the last two weeks? It has been only a short time since Ernest and Tinye Carolyn enrolled, as J. L. Club No. 16, and now we have J. L. Club No. 17, with Virginia Lane Schumpert and her mother, and perhaps many others by now, as members. This is encouraging, besides being very helpful to brother Cormier and the orphans, isn't it?

Another cheering thing came to me yesterday, at the Mississippi College Dining Hall, where I get my daily dinner. At a table of almost strangers, a young woman began to talk to me about how much she enjoyed our page, and across the table, another spoke, and began to tell some interesting things about some little friends of hers and mine who are contributors to our circle. It made me feel mighty glad, for she thought that our Children's Page is doing a great deal of good. In thinking of this since, I have been wondering how we can make it more helpful, and here is one way that you can make it so. It would be a fine thing if those who are interested in our work, but do not write to us, (and there are some of these, maybe many), would begin to send us letters. Tell us what you are doing this summer, where you get the money you send, what your church or Sunday school did recently for the Orphanage, a new game you learned not long ago, a picnic you went to, some nice neighbor-children you like to play with. O, how many pleasant things you could tell us that would make our page twice as interesting! And then, I'm thinking that if you write us, you will want to send a little gift of money for our two causes—a nickel or dime, or quarter, or more if you are able. Wouldn't that be a great help, especially if a number of you did it?

Mary Adelyn, as you see from Aunt Nannie's letter, is away from home, spending the summer with her grandmother. We are glad to get the letter and the dues, and are sure Mary Adelyn is having a good time.

Mrs. Austin, our good friend and generous giver, writes an interesting letter. We thank her for it.

Adele Lipsey, one of my dear granddaughters, sends us a letter written by her own hand, though she is not very old. She sends us, too, 40 cents which I am putting down in my book as from her and her sister Mary Johnson, sometimes called Mary Sunshine. We are so glad to get the money and the letter.

I will send our gifts to the Orphans and Mr. Cormier tomorrow, but cannot tell you now what it is, but will next week. It is larger, a good deal, than it was last month.

Much love from,  
Mrs. Lipsey.

P. S.—A strange thing has happened, never happened before! Mrs. Mayo made a mistake in puzzle No. 20 in her answer to question No. 6, which should have been No. 7, and left out question No. 6! Now, isn't that a marvel, when she is so full of Bible knowledge, and so careful in writing them? But this is not all. Her questions got by me, and I never knew there was a mistake! But that is not all. Martha Jean Davis brought me this afternoon her answers to this puzzle, and they are exactly right—though they will not spell Matthew, which was intended to be the answer. I am putting it in, for it is the first answer,

and it gives the answers just as Mrs. Mayo did, and just as I let them get by me. Both of us, Mrs. Mayo and I, are mighty sorry, but I must confess that it is funny to me. Good for Martha Jean.

—O—  
Bible Story No. 14, July 4, 1935  
David Anointed King: I Sam. 16:1-13

When King Saul had sinned against the Lord by not obeying His command to kill all the Amalekites, the prophet Samuel told Saul that he had lost the kingdom that day, and Samuel left Saul, to see him no more. Samuel was deeply grieved, but the Lord told him he must not mourn any more for Saul because he was rejected from being king over Israel, but that he must go to anoint another king. He told him to go to see a man named Jesse at Bethlehem, for he had provided a king among his sons. But Samuel said, "How can I go? Saul will kill me if anyone tells him." God had already told him to take a horn of oil with him to anoint the new king, and now he directs him to take a heifer with him and hold a sacrifice. "And be sure," directed the Lord, "to invite Jesse to the sacrifice, and I will show you what to do, and you must anoint one of his boys, the one I tell you of." So Samuel did exactly what God had commanded him, and went to Bethlehem. It would seem that Samuel's visits to a place were generally caused by something wrong having been done, for the city elders were frightened, and asked if he had come in peace. He told them he certainly had, and was going to offer a sacrifice to God, and that they must get ready for it, and come to it. He also asked Jesse and his sons to the sacrifice. When he saw the boys, in the order of their ages, he was much pleased with Eliab, the oldest, and said to himself, "Surely this is the Lord's anointed." But the Lord spoke to him, and told him he must not think so much of the young man's handsome face, or of how tall he was, for He himself did not judge by good looks, but by what is in the heart, and He had rejected Eliab. Then Jesse called Abinadab and Shammah, but the Lord had not chosen either of them. Four more of Jesse's boys passed before Samuel, but Samuel said they were not acceptable to the Lord. Finally, Samuel asked if these were all the children he had, and Jesse said there was one more, the youngest of all, and he was taking care of the sheep. "Ah," said Samuel, "Send and bring him in, for we are not going to sit down to our feast till he comes." When David came, he was rosy and of attractive appearance, with fine eyes. And there was in his heart what God wanted to see, for he said, "Get up and anoint him, for this is my choice." So taking the horn of oil, the prophet poured it upon the lad's head, as he stood among his brothers. From that time, the Spirit of God dwelt in David with power.

—O—  
Mrs. Mayo's Puzzle No. 21

1. What did the widow cast into the treasury?
2. How did Jesus address the Father when He asked Him to take the cup from Him?
3. Did Jesus ride or walk into Jerusalem when the people spread their garments in the way?
4. What did Jesus say was at hand?

—O—  
Answers to Mrs. Mayo's Puzzle No. 20

1. Master, Is it I? Matt. 26:25.

2. Arimathaea. Matt. 27th, 57.
3. This is Jesus the King of the Jews. Matt. 27:37.
4. Twain. Matt. 27:41.
5. Hail Master, and he kissed him. Matt. 26:49.
6. Moses. Mark 9:4.

Martha Jean Davis.

—O—  
Memphis, Tenn.,  
June 26, 1935.

Dear Grandmother:

We want you to come and see us. We love you. I went to see Joyce today. We played, and I read to Joyce. Daddy came for me. Give our dimes to the orphans.

Goodbye,  
Adele.

It sounds mighty good to me to be called Grandmother, little granddaughter. And how well you wrote your letter! How is the French talk now? Maybe you can beat me at it, now. I hope you and Mary and Jimmie are well, these sunshiny days. So glad to get the money for the orphans.

—O—  
Taylor, Miss.,  
June 24, 1935.

Dear Mrs. Lipsey:

Am sending my dues for Jeannie Lipsey Club No. 8 for June, \$1.00 (one dollar), or am I too late for June? With lots of love,

Mrs. Austin.

P. S.—Isn't nature beautiful, for such sadness and sin, to be abroad in our dear ole state?

Do hope people will see that sin is worthless. Seems like we are in an age with sin greater than when God destroyed the earth by a flood. Pray for our church and people that they may overcome this age of sin.

Hope you great success in your Christian work. I think you are doing a great work. (My Lantana never came up this spring).

I wish you had one of mine, but they are too large to send. If you ever come down here, you must get one. We must do our part, Mrs. Austin, in fighting sin, and trying to keep it out of our lives. Thank you for the dues and kind words.

—O—  
Leland, Miss.,  
June 24, 1935.

Dear Mrs. Lipsey:

I am sending for Mary Adelyn \$4.00, May and June for Jeannie Lipsey No. 9. Am sorry we are late with May dues.

Mary Adelyn left the first of June, spending the summer with her Grandmother. We enjoy your letters, and the circle, so much. I appreciate your work, so very much.

With love,

Mary Adelyn Milam and  
Aunt Nannie.

A letter like this always does me good, Miss Nannie. Kind words makes the heart lighter, and money makes the amount bigger that I am sending tomorrow to the Orphans and brother Cormier. Thank you and Mary Adelyn very much.

—O—

Pontotoc, Miss.,  
Box 195, June 1935.

Dear Mrs. Lipsey:

I'm sending answers to Mrs. Mayo's Puzzle No. 19. Find enclosed 25 cents for orphanage.

Your friend,  
Thomas Furr Harmon.

Your answers are all right, Thomas, and I am putting them on my list, but they did not come in time to be printed. Can't you send us one each week, and be in the contest? Your money will go tomorrow to the Orphans, and we thank you for it.

WANTED

In spare time salesmen to sell Genuine Georgia Marble and Granite Monuments. Reasonable prices. Good commission. Write immediately  
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HOUSTON, MISS.

Our revival began June the 9th and ran through June the 16th. Dr. R. J. Bateman, pastor of First Baptist Church, Memphis, Tenn., did the preaching. The meeting was preceded by a week of prayer. We met each evening at 6:30 for 20 minutes of praying, and it was one of the sweetest weeks I have spent in Houston. People came to pray and went away happy.

Dr. Bateman preached with great power. We had the largest congregations I have ever seen. We had from two to three hundred in our morning congregations and at night we had from five to six hundred. The spiritual life of our church was deepened as never before. Everybody enjoyed Dr. Bateman's messages. Earl Edwards led our choir in song and he did it well. We have one of the best choirs in the state.

As a result of the meeting we had 20 additions to the church and our church is in better shape spiritually by having these fine men of God with us.

—W. C. Stewart, Pastor

—BR—  
MEETING AT

LOUISVILLE, MISS.

Our meeting closed last night—June 19—after continuing for 11 days. The pastor preached the first sermon, then Rev. C. C. Weaver of Noxapater preached two sermons, after which Dr. J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge, La., preached for 10 days.

There were 36 additions to the church, 16 of them on profession of faith, and entering the church through baptism. It was a meeting of fine spiritual power. Dr. Palmer is a most effective gospel preacher. This is the second meeting he has held with us. His popularity not only extends to our entire church, but also to the whole community as well.

As director of the singing, we had Bill Nason of Kosciusko. He is consecrated, sane, and serviceable. He knows how to have great congregational singing, as well as how to have choir singing, and other forms of special music. He also did fine work with the children.

We are grateful to our Lord for sending these brethren to us and for this refreshing from His presence.

Cordially yours,  
J. N. McMillin.

—BR—

Man of the House (roaring with rage)—Who told you to put that paper on the wall?

Paperhanger—Your wife.

Man of House (subsiding)—It's pretty, isn't it?—Ex.

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Dept. R. BALL GROUND, GA.

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Liquid—Tablets  
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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

:::

Jackson, Miss.

## Summer Work and Workers

Beginning the first week in June and running for several weeks B. Y. P. U. Study Courses were held in Jasper County. Mr. Gatewood, the Associational Director, arranged the work with the pastors and leaders of the churches and for the first week in June had with him Mr. John Cook who had just finished Mississippi College and who is working in the B. T. U. Department this summer, and Miss Zadeen Walton, also a graduate of Mississippi College in the class of 1934. Mr. Cook transferred to Lafayette County for the second week in June and some weeks following and Miss Walton continued the work in Jasper. They both report splendid results in the four churches in which the courses were held and we congratulate Mr. Gatewood and the churches on having these splendid workers with them.

During the rest of June Mr. Cook has been working in Lafayette County one week teaching the Juniors in the afternoon and Seniors at night at Taylor, the next week carrying out the same program at the Tula church, the next two weeks teaching in two CCC Camps in the county, organizing B. Y. P. U.'s in these before leaving.

Miss Hazle Rhodes began work in Perry County June 30th under the direction of Mrs. Baylis Overstreet the Associational B. T. U. Director and will continue work in that county through July. Miss Rhodes has had much experience in B. Y. P. U. work and the Perry County churches are fortunate in having her to help them. We hope to have a good report of her work in Perry to pass on to interested readers.

## Ride, Ride Away

Won't it be fun to go along with a big crowd on a big bus to a big meeting! Watch the Assembly Bus pass through your town next Saturday. It leaves Grenada shortly before noon and away we go to Hattiesburg to enjoy one of the best meetings Mississippi Baptists have had the privilege of attending. We may have room for you on the bus. If you haven't written and will not have time, just meet the bus as it comes through and if we have room we'll be glad to take you along. See last week's Record for schedule.

At the B. T. U. Conference periods at the Assembly we will have five simultaneous conferences—one for Juniors, one for Intermediates, one for Seniors, one for Leaders, and two days there will be one for Adults, one day we will have one for B. T. U. officers, and one day

we will have one on the Associational B. T. U. Come along and bring the family, there is a place for all.

## Summary of B. T. Work in Mississippi

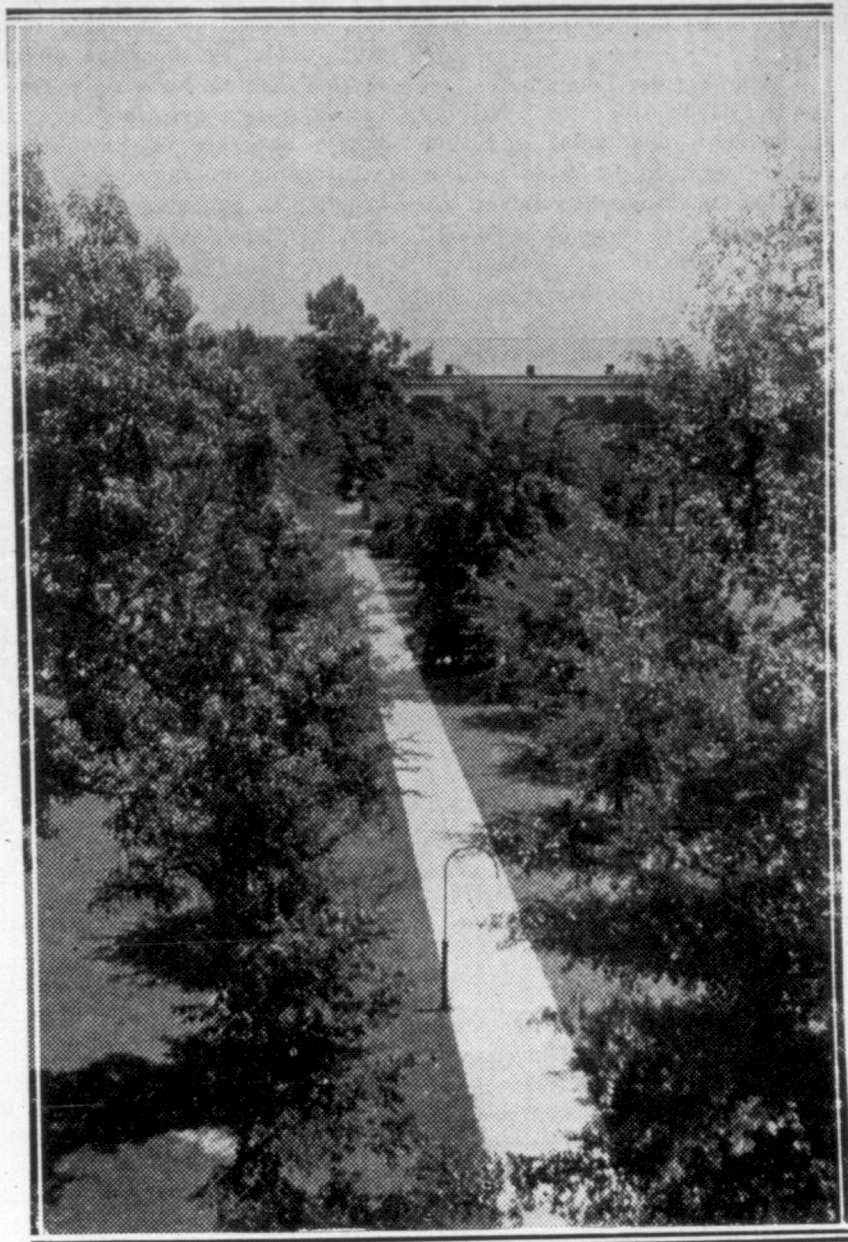
From the reports submitted last quarter by our Associational B. T. U. Directors which were representative, as some were from some of our best associational organizations and some from the poorest, we estimate that in Mississippi 51% of our churches have one or more B. Y. P. U.'s. We have an average of nearly three unions to the church of the 51% that have an organization. On this average we have a few more than two thousand (2,000) B. Y. P. U.'s and B. A. U.'s in Mississippi. Of the associations reporting, Hinds-Warren leads the list in number of unions. They report 84 (which includes 4 Story Hours) unions in sixteen churches or an average of five unions, not counting the Story Hours, to a church, Pike comes next in number of unions, 63, but Marion comes second in percentage of unions to the church, 42 unions in nine churches or nearly five to the church. Simpson reports 57 unions, Lincoln 42, Rankin 44, Neshoba 42, Leake 34, Riverside 33, Bolivar 26, Calhoun 22, Clarke 22, Chickasaw 12, Clay 11, Yazoo 9, Tate 19, Union County 15, Itawamba 6. Some of these smaller numbers represent small associations hence does not mean low in percentage. These are samples of Mississippi's Associational B. T. U. work. We take our hat off to these faithful associational B. T. U. directors representing 65 of our Mississippi Baptist Associations. IS YOUR CHURCH CO-OPERATING WITH THEM?

## ATTEND YOUR ASSOCIATIONAL B. T. U. MEETING NEXT SUNDAY.

## Houlka Organizes Story Hour

Word comes from Henning Andrews, Chickasaw Associational B. T. U. Director, that the Houlka church has organized a Story Hour. The first night twelve boys and girls were enrolled and they have good prospects for that many more. Mrs. Johnnie Collums was chosen as the leader, and the report is that this new organization has already had a good influence on the B. T. U.

There is a church not far from you perhaps that is just waiting for some one to come and help them get their training work started. Wouldn't you like to help them? Take the initiative then and offer your services.



MISSISSIPPI COLLEGE CAMPUS VIEW

Looking from the Library Building toward the College Chapel; just one of the beauty spots.

## TYLERTOWN

We had in our revival meeting brother Bell of Ruleville, Miss., to do the preaching and W. L. Cooper, our son of Montgomery, Ala., to lead the singing. They both seemed to excell themselves. Unprecedented crowds came both day and night. The people of the town and country round about were there and many times long before the time to begin the service. Brother Bell is "mighty in the Scriptures" and a preacher of unusual ability, especially for one of his age. He is pointed and direct and full of fine subject matter and most engaging all the way through. Brother Bell was converted in a meeting in which I assisted brother A. T. Cinnamon at Senatobia, when I was pastor in Grenada. William Lowrey was saved when I was pastor in Grenada and we baptized him the day before he was seven years old. William is pleasant and happy in his leading in the worship of song service. The Lord is using him in a great way at Southside, Montgomery.

We had them both with us for supper each evening and it was a joy. It was W. L. and Bill with each other and a joy to them.

We had ten to join the church 8 for baptism and two by letter. But it certainly must be that we shall reap many months in the future. It must be a harvest field for the character of seed sown in the

meeting. Our people think the meeting was one of the best in many years.

Truly,

W. R. Cooper.

—BR—

Bobby: "What is it that makes corn pop?"

"Father: "Well, you see, the polygonal starch cells in the corn are of such a nature as to facilitate expansion by heat and to render it explosive in character. There is a fracture of the particles along the line of least resistance, in the direction of the two main radii. The endosperm swells considerably as a result, the peripheral portions cohering with the hull but the fractured portions turning back in a more or less symmetrical manner to meet below the embryo— Why, Bobby, where are you going?"

Bobby: "Little sister wanted to know. So I'm going to explain it to her."—Ex.

**Do you lack PEP?**

Are you all in, tired and run down?

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and build you up. Used for 65 years for Chills, Fever, Malaria and

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## NIGERIAN NOTES FROM AFRICA

### J. Christie Pool, Ogbomoso, Africa.

#### The Yoruba Language

As the days go by I am studying Yoruba more and more and now am learning it fairly rapidly. It is a fascinating language, and I am hoping to be able to speak it enough to preach in it one of these days. Of course I will not likely go very far speaking it this year, but as soon as possible I am anxious to try. I have been preaching almost every Sunday recently and sometimes in the mid-week. I have enjoyed preaching to the people very much even if I do have to have an interpreter. The Yorubas are good listeners and their churches are growing rapidly. The people everywhere want to advance. They are building new churches and are establishing new schools just as rapidly as they can. Sometimes their enthusiasm runs away with itself, but it is well that they want to do things. Where there is life and enthusiasm there is hope. Our job is to guide the ambitions of the people as they grow.

#### Changes In Civilization

How we missionaries need to grasp every opportunity that comes our way in these days when change is so rapid in all of Africa. Of course there is change everywhere in the world today, but the change is from heathenism darkness and ignorance to modern civilization, light and higher life. If the people are guided aright they will come into the new life with Christ at the center of their thinking, otherwise they will come into the modern way of things with Christ completely ignored.

#### Convention Issues

Soon the Nigerian Baptist Convention meets and this will be a most important meeting because some questions that concern the welfare of the whole of our work will come up. The question of our churches having deacons is to be one of the principal ones. Up to this time there have been no deacons because it has been thought that the people were not ready for such a group in the church. They could and likely would usurp too much authority. Now it is thought by many that the churches have come to the place that they can have deacons. There is quite a movement on foot in the convention in favor of a printing press and considerable funds have already been raised for the purpose of buying an outfit. Of course the problem of some one to take charge of the print shop and publishing end of the business is one of the hardest we have to face. How we do need a publishing house and a book shop combined. One of the greatest services we could render would be one of that nature. Our people do not have literature for study and for reading that will develop their Christian lives. Our Sunday school literature is entirely inadequate. When I say this I make no effort to reflect on the labor of those who compiled what we have and I believe they will agree

with me that it is very much lacking. The question of polygamy will very likely cause much discussion at this coming convention, for it is indeed a live question here. Many people here see no harm in polygamy and we have a hard fight keeping it out of our churches in some sections especially.

#### A Faithful College Student

In the Ogbomoso Baptist Training College we now have a young fellow who has done some especially meritorious service for his fellow men. The name of this fine student is Sanyolu. He is a senior in the college this year and will be going out next year into larger service. Every one is fond of Sanyolu for he is a most pleasant fellow and has a great big heart which seems to wrap itself about those who know him. He loves his own people more than most of the others do, and has proven it by his loyalty to a task that has been far from pleasant or remunerative save for the blessing that comes from unselfishness.

Near Ogbomoso there is what is called a hopeless leper colony. In that colony there are about fifteen lepers who have been isolated and given up as cases beyond the curable stage—hence with no treatment and with little care from any one. Sanyolu has been one person, though, who has had an intense interest in these hopeless lepers. For the major part of three years he went to this leper colony every Sunday to take them the message of Christ. When he began going, there were only one or two who could read their Bibles, but through the days and months and years this energetic young fellow taught them how to read so that they could read the Bible which he so much loved and wanted them to know. It was not an easy process to teach those helpless cripples how to read and to count enough to find their places in the Bible when he would call for a certain passage. Most of these people had only stubs of hands and they would turn to the places designated in the Bible by blowing on the leaves of the book and when they got to the proper page, they would put the stub of one of their hands in the book to hold the place while they read the precious Words of Life. It is an inspiring thing to go to that colony today and to hear the lepers praise this young college student for his manifestation of love toward them. Not many of the college students want to go to the leper colony, for they fear the disease very much, and they are not yet ready to make the sacrifice that Sanyolu has made.

Such a spirit of love and willingness to do in the face of danger bears a rich reward. How many Christians in America would be able to find who would be willing to give themselves to a like ministry to people with so loathsome a disease as leprosy. This African youth is an example of power of Christ at work in the heart of the dark continent. Do missions pay when such examples of Christlikeness as this come as direct result of mission activity

in a land which has been bound by heathenism and darkness? An answer to this question is not necessary, but every one of us both in the homeland and on the foreign fields needs to catch the true Spirit of Christ that has taken hold of this young fellow and see if we cannot do more to make our Lord exalted in the hearts of all men.

#### Heathenism In Africa

Heathenism is still a great factor in this part of Africa. A recent visitor significantly said, "The mission compound in West Africa looks like the twentieth century, but one can step outside and he immediately feels like he has been taken back to the first century." It is true that one would have to go no more than two hundred yards from my house here in Ogbomoso to find conditions that would make him think that he was living in the early stages of human existence. The living conditions are primitive. A hundred or more people can be found in one small compound. They dress in a most simple manner. A mere cloth is wrapped around the body, and a smaller piece is tied around the head; there are few of the people with any kind of shoes. The small children often wear no clothes at all. Almost without exception the people sleep on mats on the ground, or on hard plank beds with a thin mat on the planks. Most of the food they eat is different from ours. They have what they call eko for breakfast. It is a kind of fermented porridge that is cooked and put in banana leaves. The eko is also eaten at lunch time much of the time. The people have a native yam that is very good food and it takes the place of Irish potatoes very well. There are other foods such as the plantain, the casava, the various wild animals, chickens, beef, guineas, snails, and so forth. There are a good many edible beans on certain of the trees that are eaten; many of the fruits such as oranges, bananas, pawpaws, mangoes, pineapples, and so forth, are also eaten considerably by the natives. The food problem is rather easy to solve, if they have any care at all. Most of the people are backward and have little learning.

#### Jujus In Yoruba-Land

Everywhere there is the evidence of superstition. The heathen religions, the medicine men, the Jujus and other like things have held the people in the densest ignorance. There are many kinds of worship in Yoruba-land. In this immediate section we have several heathen cults

or religions. The worship of Shango, the god of thunder, is very strong. The Shango worship is the most elaborate perhaps in Ogbomoso. There is much show with this worship and great numbers of the people worship the images to Shango. There is a custom that the owner of any house of the Shango worship which is struck by lightning and burns must pay a fine to the Shango priest to appease the wrath of the god. The priests know a native preparation that they can secretly put in the grass of the roofs of the native huts, and when the rains come, the grass will catch on fire, and of course the fire is laid to the wrath of Shango. The occupants of the compound have to pay a fine before they can rebuild their roof. It is also a custom that a fine has to be paid Shango when any member of one of the worshippers household is killed by lightning. Just the other day I was going through the town and saw the body of a woman in the street covered with some straw. I was told that she had been struck by lightning the afternoon before and now they were waiting for the Shango authorities to see about the body. The old woman had very likely died of heart failure, but because there was a little shower of rain the afternoon before, there was an excuse for the Shango priests to claim that it was Shango that killed the woman.

#### The Man's Day

Another type of worship very prevalent is the worship of Oro.



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This is the god for male worshippers only. No woman is allowed to worship this god in any fashion. When the Oro celebration occurs, all of the women of the heathen homes have to stay in their compounds except early in the morning while they are getting food for the day. There is quite a celebration connected with the religion, but there are no images. For one entire week there are great celebrations here in Ogbomoso, and at that time man reigns even more supreme than he does ordinarily.

#### Mohammed In Africa

Of course Mohammedanism is very strong in this part of Africa, and Ogbomoso is no exception. It is not as strong here though as in other towns near by. The chief or Bale of the town is a nominal Mohammedan and there are hundreds of the people who are nominal followers of Mohammed. Some think that the threat of Mohammedanism is to be feared, but I am of the opinion that they are having to battle like anything to hold their own. I doubt that they are doing so in this town. Christianity is making a rapid progress in the north, too, where the Mohammedans have held sway for many years in the past without any competition. I feel certain that the higher ideals of Christianity will always prevail if the proper opportunity is given to the people. It will take a long time to make any appreciable progress against the Mohammedans where they are strongly established, but the power of Christ is sufficient. What we need is more faith and more constant effort to win these Mohammedan regions.

#### Esu, the Evil One

In Yoruba-land the people are very much concerned about the devil or Esu as they call him. In front of every heathen compound there is a stone erected to Esu to prevent his coming into the compound. On the paths leading into the towns and villages, there are always small grass covered huts which have been build for the devil or Esu, so that he will go into them rather than go on into the town when he comes that way. The people have many images of Esu and have an awful dread of him. They make offerings to appease him, have all kinds of ruses to fool him and pray for deliverance from him.

#### The Idol of Orisha

There are many idols or Orishas in Nigeria. The number would likely exceed two thousand. I am not acquainted with a very large number but have heard the other missionaries and the natives talk about them. I have seen a few, most of which are stones, to which the people offer sacrifices. On the way to town from the college and seminary there is a large Orisha beside the path. It is only a large stone, but many people must make offerings to it. I seldom pass there that some one has not made a sacrifice.

In Abeokuta the huge rock that is so closely connected with the history of the town has several

shrines connected with it, and no doubt many people think that the great rock itself is sacred. There is a large rock near Jeba that is famous as a sacred rock and people go from far and near to it.

Recently I was on a hunting expedition out in the bush and jungles. One of the days while we were out on this trip was Sunday. We were at the last farm out in the bush and were resting while we waited to go on further in the jungles the next day. The hunters of the village were getting ready to go out on a big hunt, too. Before they went they wanted to be sure that their Orisha was pleased, and so they made a sacrifice to it. The sacrifice was a female dog. It was one of the best looking dogs they had, too. The ceremony was interesting. All of the hunters and their wives gathered about the idol which was a small stone placed against a tree, and they laid their old muzzle loading guns down on the ground in front of the Orisha. The dog had been caught in the meantime and one of them was leading her by a long stick that was tied to her neck with a rope.

When they got ready one of the others grabbed the dog by her hind legs and the two of them proceeded to strangle the helpless animal. When they had strangled her until her tongue was hanging out and her flesh was turning black, another hunter came up to the dog with a sharp cutlass and with one blow severed her head from her body. The bleeding neck and head were held over the Orisha and some of the blood was spilled on the guns. Soon the head as well as the body of the dog was removed while the blood was left for the god. The dog was taken and roasted whole, and the people feasted on his body later in the day. The ceremony was not ended yet—in fact had just begun—as far as the time element was concerned.

Now all of the hunters went to their huts for Kola nuts and two of them acted as masters of ceremonies in the use put to these kola nuts. The nuts were broken into parts after they had been touched to the Orisha and then to the guns, and then they were thrown like dice to see which end would fall up. If a certain number of pieces fell up on the throw, the hunter would have the blessing of the god on the hunt. If the proper number did not fall as they wished, they would get another nut and go through the same ceremony again and again until they got the favor of the god. When they got his favor, they would fall down on the ground face down, kiss the earth and offer thanks to the god and get up happy. The women would also dance when they got the favor of the god. Some of the hunters of the village were not present, but were already out in the bush. Their wives made an offering for them, and we were told they also made one for us. It was a very interesting procedure, and it revealed the awful ignorance and superstition of the people. Ah! how they need Christ! If they could only know the true way and the

only helper rather than grope in the darkness for help from whence none cometh. Yoruba-land is full of people who are just as ignorant and just as superstitious as these whom I have just described. Please pray for them and for those of us who are trying to lead them arightly!

#### OUR HOSPITAL

("Even the least of these.")

If you had been in our Hospital this week, you would have been struck with the appearance daily of a little group of children. They followed a man who held in his arms each time one who was not beyond baby years. The group consisted of seven, attended by two nearly grown girls. They went at once to the second floor, and were there put to bed. Each little fellow was neat and clean; each carried a tiny bundle containing his pajamas, or her "nighty."

After the first morning, you would have noted in a little while this man coming down the stairs with another baby held close, whose little arms clasped him around the neck; and following his steps, another group on their way out to "The Home." Not a whimper, not a cry did we hear; but oh, not a ripple of laughter either! They did not feel very gay. Their throats were hurting. Each had been for the removal of tonsils, until thirty-seven of them came and were operated on.

A small visiting girl asked one morning, "Where are their mammas?" When told they had none, she said, "But haven't they got daddies?"

One look at the man as he came and went with his love burden each day impressed us that they had one daddy at least; and as his gentle wife assisted him in the task of moving, we knew there was one mother heart watching and serving.

Our Home for the Orphans is in fine hands this summer while the superintendent is away seeking health and strength for the future task. Martin Hemphill, superintendent of Philadelphia schools, and his charming helpmeet, are standing nobly in the breach. Surely we will stand by them!

Next week forty-two from the Methodist Orphanage will come for this same operation. How thankful we are for a Hospital and for physicians ready to care for and relieve "even the least of these."

—M. M. L.

#### ITINERARY

Dates and places of my revival meeting this summer:

On the fourth Sunday in June at Good Hope, Smith County, Rev. S. E. Nix doing the preaching.

On fifth Sunday in June New Hope, Simpson County, Rev. Byran Simmons doing the preaching.

#### FORK UNION MILITARY ACADEMY

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First Sunday in July, Beulah, Simpson County, Rev. C. Z. Holland doing the preaching.

Second Sunday in July, Concord, Smith County, Rev. Bruce Hilburn doing the preaching.

Third Sunday in July, White Oak, Smith County, Rev. J. E. Wills doing the preaching.

Fourth Sunday in July, Lorena, Smith County, Rev. D. W. Nix doing the preaching; also the same Sunday, Liberty, Smith County, B. M. Walker doing the preaching.

First Sunday in August, Pine Grove, Simpson County, S. V. Gullet doing the preaching.

Second Sunday in August, Harmony, Smith County, brother Bruce Hilburn doing the preaching.

Third Sunday in August, Concord, Rankin County, D. W. Nix doing the preaching.

Fourth Sunday in August, Sardis, Smith County, D. W. Nix doing the preaching.

D. W. Moulder.

#### PROGRAM

Fifth Sunday meeting at Standing Pine Baptist Church, June 30, 1935:

Devotional Service, conducted by P. D. Bragg.

10 o'clock A. M., Sunday school lesson, taught by B. J. Barnett.

11 o'clock A. M. Preaching by Dr. R. B. Gunter.

Noon recess until 1 o'clock.

1 o'clock P. M., Discussions:

Are Our Churches Losing Influence Because of Lax Discipline? Opened by B. F. Odom, L. A. McKee and M. M. Keith.

Should Baptist Churches as Such, Become Active in the Enforcement of the Criminal Laws of the Country? Opened by J. F. Cadenhead, Jodie Moore and Tom J. Barnett.

Is Our Denominational Work Over-Systemized? Dr. J. W. Lyle, G. W. Nutt and A. M. Langston.

What is Your Method of Inducing People to Come to Church? R. C. Barham. All ministers present will be asked to give their plan.

Any one present will have an opportunity to discuss any of these questions. Come.

Minister (at baptism of baby): "His name, please."

Mother: "Randolph Morgan Montgomery Alfred Van Christopher McGoof."

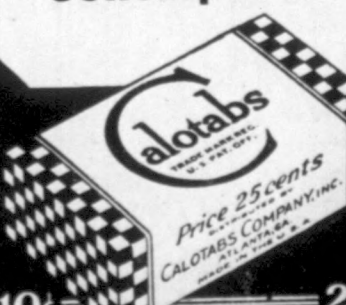
Minister (to assistant): "A little more water."—Troy Record.

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## CHURCH AND STATE IN EUROPE

W. O. Lewis

Southern Baptist Representative

France is the only great nation in Europe which had a state church system and which has carried through a complete separation of church and state. Nearly everywhere else there is some form of union of church and state. In some countries, such as Czechoslovakia, the constitution of the country provides for a full separation of church and state. But so far it has been impossible to carry out the plan, and there is no prospect that in the immediate future it will be carried out.

There are various arrangements for supporting churches in various countries. In England the Episcopal Church is the state church. Fortunately in England there are about as many members of the free churches as there are members of the Anglican church. And fortunately there is full freedom for all non-state churches in England. But the position of the free churches in England is often humiliating and embarrassing. Recently, when the Jubilee Thanksgiving Service was held in St. Paul's Cathedral in London to celebrate the 25th anniversary of the reign of George V, a distinguished Congregationalist minister, Dr. Sidney Berry, read the lesson from the Bible. The Church Times, an Anglican paper, is up in arms about this. This paper says that whereas it is permissible for an American layman to read the lessons in the church, that no free churchman has any right whatever to read the Bible in an Anglican church!

In many cases on the continent the state supports several churches. In Germany, for example, all persons who have not gone through the formality of leaving the state supported church must pay church taxes. The ordinary tax collector collects this tax and turns the money over to the church. In this way, the Roman Catholic Church, the Lutheran Church, and the Reformed Church (we would call it the Presbyterian Church), receive the money for the support of the church from the public treasury. Any one who does not pay his church tax is penalized in the same way as if he should refuse to pay his school tax. Fortunately in this case members of free churches do not have to pay the church tax. But in addition to the church tax, the government makes a large appropriation out of the ordinary public funds for the upkeep of various state churches which amounts to millions of marks. It is understood that this appropriation is a sort of recompense to the church for certain property which the state took from the church many years ago. In this case, of course, every citizen in Germany, regardless of whether he belongs to a state church or not, must help to support the state church.

Naturally where the state pays, the state feels that it has certain rights. Years ago, when the Kaiser

found that any church pastor was saying anything about public matters that did not suit him, the pastor was notified that he was appointed to preach religion and not politics.

Things are worse in this respect today. Soon after Hitler came to power, he intimated that he wished all the Protestants of Germany to unite in one organization and wished them to elect some one as their head (Fuehrer). Until this time, each district in Germany had its own state Protestant church and there were 28 different Protestant organizations in Germany. There was already a certain federation of these state churches. To comply with Hitler's wishes a church election was held and the delegates chosen at a national synod elected Dr. von Bodelschwing as bishop. He is a great spiritual leader in Germany, having given much of his time to hospital and other charitable work. It was understood that he would be primus inter pares, a sort of big brother to everybody.

But this was not the kind of bishop that Hitler wanted. He wanted a real bishop who would have authority. So, in spite of the fact that the election had been carried through in the ordinary way, and in spite of the fact that all the regular church attendants had expressed their views freely, the whole election was set aside. A new election was ordered. In the new election everybody in the parish voted, whether he ever went to church or not. It is not uncommon for the parish in a city like Berlin to have as many as 15,000 persons who pay church taxes. Usually not over 500 of these people go to church or take any interest in the church. In the second election, nearly everybody in the parish turned out and voted as Hitler wished. In this way Bishop Mueller came to be the head of the Protestant churches in Germany.

But many people in the state churches were very much dissatisfied. They have no use for Bishop Mueller and have developed a sort of opposition church organization. Many of the opposition pastors are now in concentration camps. No one in Germany is allowed to print anything about the church struggle that is going on except that which is issued from the office of Bishop Mueller.

Curiously, the opposition group in Germany does not realize where the root of the evil is. The opposition wishes to be recognized as the only state church and is not willing to separate from the state and forego the financial advantage which state churches enjoy.

A state church presupposes infant baptism. It is difficult to insist on a converted church membership when everybody is considered a church member because he is a citizen. If our principle of separation of church and state had only been accepted at the time of the Reformation, much of the present confusion in Germany would have been avoided. And in other countries of Europe, though the struggle is not as acute, the governments

are trying to dominate the state supported churches and are using them for political purposes. The "totalitarian state" idea makes the state supreme not only in civil matters as we understand them, but in education and religion. There never was greater need in Europe for a strong Christian body to stand up for freedom of conscience and a complete separation of church and state.—Ex.

### MRS. F. A. MOBLEY

Again the Whitesand W. M. S. has sustained a deep loss in the homegoing of Mrs. F. A. (Tom) Mobley. She was one of our oldest and best loved workers, having been a charter member of each organization.

She became a Christian in early life, and ever afterwards found joy in the Master's service. Her interest never waned when she became a shut-in because of ill health and the infirmities of age, but she contributed regularly to the on-going of the work and we were assured of her sympathy and prayers. Though her spirit has gone to be with the Saviour her influence will live on in the lives of others until Jesus comes again.

"She is resting, sweetly resting, On His everlasting arms. She is free from all temptation, Safe from every earthly storm."

We extend deepest sympathy to her family.

—W. M. S. of Whitesand Church.

### AGRICOLA

We have just closed our first Daily Vacation Bible School. There was much interest shown in it, and we feel it was a success. The success was due to the splendid help rendered by our capable workers. The workers were: Brother Martin Gilbert our pastor, Mr. Shepard, Misses Clennie and Mildred Carr, Mrs. A. B. Smith, Miss Macie Lee Flint, Mrs. C. Wall and Miss Nola Brown.

We are looking forward to our revival beginning the third Sunday in July. Brother Compere from Ellisville will be our helper again this year.

Circle No. 1 of the W. M. U. gave our pastor a grocery pounding at their last general meeting.

### "HUDSON TAYLOR'S SPIRITUAL SECRET"

Review of a Splendid Book

To look into the inner life of so great and useful a man as Hudson Taylor is indeed a privilege. There is power back of such a life as Taylor's, who organized and directed for so many years the great China Inland Mission, which had 150 missionaries when he died in 1900 and now is represented by 1,300 missionaries and 4,000 Chinese workers. Baptists since 1900 alone number more than 100,000. Whence all this? From God. Taylor laid hold on God and he let God take full possession of him, in a way that few men have done, yet simply. The secret of his life was faith and prayer.

In the volume by Dr. and Mrs. Howard Taylor, "Hudson Taylor's Spiritual Secret," available from the China Inland Mission Headquarters in Philadelphia, there is treasure for those who love God and wish to more fully realize their privilege of faith and prayer.

The tendency in some churches almost wholly to trust organizations and programs is carried too far by many. God's people need to trust more in Him, making known their needs in supplication to Him. The great "Faith Missions," of which the China Inland Mission is a good example, are going forward in the evangelization of the world in a wonderful way, while other missions are at a standstill or are going backward. God is hearing with funds missionaries and converts those who depend most on Him in faith and prayer.

This life of a great man's inner relation to God is as interesting and captivating as any romance. It cannot but prove a blessing to all who read it, as it has been a blessing to us.

—Chas. A. Leonard.

### S. S. ATTENDANCE JUNE 30TH

Jackson, First Church	919
Jackson, Calvary Church	833
Jackson, Grif. Mem. Church	538
Jackson, Davis Mem. Church	327
Jackson, Parkway Church	209
Jackson, Northside Church	88
Meridian, First Church	692
Brookhaven, First Church	528
Columbus, First Church	577
Clinton Baptist Church	225
Ocean Springs Baptist Church	106
Clear Branch Baptist Church	93
Springfield Baptist Church	112

### B. T. U. ATTENDANCE JUNE 30

Jackson, First Church	108
Jackson, Grif. Mem. Church	189
Jackson, Davis Mem. Church	186
Jackson, Northside Church	34
Brookhaven, First Church	154
Columbus, First Church	101
Ocean Springs Baptist Church	42
Springfield Baptist Church	49

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